

OTEA'S
RECOVERED







A. XLII.
1635 157. 7/c

~~very soon~~
witchcraft h

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16:

A
SHORT DISCO-
VERIE OF THE VN-
OBSERVED DANGERS OF
seuerall sorts of ignorant and vncosiderate
Practisers of Physicke in England:

Profitable not onely for the deceiued mul-
titude, and easie for their meane capacities, but
raising reformed and more aduised thoughts
in the best vnderstandings:

With
Direction for the safest election of a Phyſition
in necessitie:

By JOHN COTTA of Northampton
Doctor in Physicke.



LONDON,
Imprinted for WILLIAM JONES, and RICHARD
BOYLE dwelling in the Blacke-
Friars. 1612.

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T H



TO THE RIGHT HONORABLE, RIGHT

WORSHIPFULL AND WORTHY
Gentlemen, my desired friends and deserving Pati-
ents of Northamptonshire, honour, health and
happinesse of life.

Right noble and renowned
Gentlemen, it is now the tenth
yeares since the singular fauors,
loue, merite and tried worth of
my thrice^a honored friend hath
first here detained mee in the
eye of your vse. In this short
space of quick time, as my pub-
licke office hath bene truly deuoted vnto you all the
common right, so many your noble peculiar deserts
haue worthily challenged their speciall claime. In
pledge therefore of my loue and dutie vnto you all,
and in memorie of my trauels amongst you, (when
former vowes shall haply hence recall me) what my
time here passed hath brought forth, most rare or wor-
thy vnto choice obseruation, I freely publish, and re-
ciprocally here present vnto the countries good, and
together with generall caution and rule for safe and
wholesoine medication, repay and dedicate. The mat-
ter and subiect it selfe, vnto common reading, is of a

a Sir William
Tate.

b Namque ta-
cere Tuum
semper erit.
Scalig.
Constatte gratis
quia silentium
posit. Martial.

virgine fresh and as yet vndiuulged view, and no lesse
of necessarie and serious vse. The stile can neither be
so farre in loue with it selfe as to forget the matter,
nor altogether sauoureth of his oft interrupted & vn-
settled leisure; and breuity doth not suffer the reading
to be any burthen. The paines and losse of secured
safetie ^b in silence are mine own, and the opportunity
euery mans that lusteth to censure, or to satisfie any
other more honest end : I haue thus freely exposed
my selfe in a proposed hope, that the hence deriued
good of many may make good my good desire vnto
all. Since the this small sacrificise of my selfe to all your
happy healths (a mite answerable to my might) doth
therwith include a needful vse vnto a common good,
that after succeeding participation may enlarge the
benefite vnto all, or at least my poore paines awake
more ample merite in some others worth, vouchsafe
my free & honest labor in your friendly acceptance,
shrowded by the true splendor of your generose and
noble worthes, may dazzle the narrow sight of base
obirectation. Thus shal your euer deseruing loues and
now desired patronages, make both so much more
deserued loue your desirous seruant, and religiously
euer oblige my selfe in all true rights vnto your daign-
ed fauours, perpetuall solicitor of humble, officious
and thankfull memorie.

JOHN COTTA.

TO



TO THE READER.

The Sunne doth rise and fall, and returneth euerie day: but when the short day of mans life once goeth downe, it never ^a dawneth. Life is a Soles occidente & redire posse: Nobis cum semel occidit brevis lux, Nox est perpetua: tua vna dormienda. Catull. and health is the sweetnesse of life, and the verie life of ^b living, without which, men while they live are alreadie dead. Thou therefore that louest thy life, and for thy life thy health, take counsell of a Physsition without a fee. So many and so infinitely do the numbers of barbarous and unlearned counsellours of health at this time overspread all corners of this kingdome, that their confused swarmes do not onely every where couer and eclipse the Sun-shine of all true learning & understanding but generally darken and extinguish the very light of common sense and reason. It is every mans office to do good for goodness sake, and both my generall duty unto a common good, and my speciall bond unto my friends, doearnestly solicite me hereto, since no man (that as yet I heare) hath hitherto undertaken this taske. For their sakes therefore, for whose harmes by unskilfull hands I have oft heretofore sorrowed, and for their loues, whose life and health I wish heareafter preserued, and for their good who will take paines to know it, I here commend (leaving the common mischiefe to the common care) unto euerie particuler for himselfe this needfull detection of harmefull ^c sus-

^c Cuimalus est
nemo, quis bo-
nus esse potest.

To the Reader.

16. A
cours, and necessarie counsell for safe supplie (necessitie being never more distractedly miserable in hard choyce of good) in so common and confused muliitudes of ill. For the meanest readers sake (whom in this whole worke I labour equally to obserue) I haue suited the plainnes and simplicitie of a familiar style: and for facilitie of common reading haue also smooshed and cleared the stremse and current of this little volume, from the stops and interruptions of vnusuall sounds and language (as farre as the subiect will permit) refreshing onely the learned in the margine. Neither haue I esteemed it any indecorum for the meanest understanding sake, together with gene-
rall cautions and rules to insert particular cases and re-
ports, which may be both an inducement to reade, and an
enticement to continue, example being neither least plea-
sing nor least profitable vnto the vulgar. There shall ap-
peare in this following treatise described, first, such insuf-
ficient workemen and practitioners, as this time doth ge-
nerally set forth, with theirseuall manners, defects and
dangers: and after shall succeed a plaine patterne of that
sufficient Artist, vnto whom with iudgement and bet-
ter satisfaction vnto thy owne understanding, thou maist
commend thy health, and whom the Ancients, right rea-
son, and experience haue euer allowed. I labour not in
this plaine discouerie with words to feast prodigalitie, nor
hope altogether for want of correspondence vnto satisfa-
ction to ranceate frugall satietie. Few words do best hold

d Citò dicta
Percipiunt do-
ciles animi, re-
tinentiq; fideles.
Horae

memorie, and a short taste doth breedē more eager ap-
petite. I will therefore onely briefly point the common
forgetfulness by bare aduertisement to better memorie,
which after may better thence guide it selfe to more

large

To the Reader.

large and accurate consideration. This plaine endeauour
begotten of successe houres by good desire, thy proposed
benefite (deseruing Reader) hath here brought forth into
this common light. Enjoy therefore therein what seemeth
liking, or of use: the rest thy wiser thoughts may either in
reading, abstract, or thy ingenuous mind compare with
that is better, or by it selfe censure as a cipher. Farewell.

Thy weale-aduising friend,

JOHN COTTA.

THE SEVERALL TRACTATES of the Treatise following.

In the first Booke.

Chap. 1. The Introduction.
 2. The Empericke his defects and danger.
 3. Women their custome and practise about the sicke, comitting
 visiting counsellours, and commenders of medicines.
 4. Fugitives, workers of iugling wonders, Quacksaluers.
 5. Surgeons.
 6. Apothecaries.
 7. Practisers by spels.
 8. The explication of the true discouerie of witchcraft in the sicke,
 together with many and wondered instances in that kind.
 9. Wizards.
 10. Seruants of Physitions, ministring helpers.

In the second booke.

Chap. 1. The methodian learned deceiver or hereticke Physition.
 2. Benificed Practisers.
 3. Astrologers, Ephemerides-maisters.
 4. Coniectors by vaine.
 5. Trauellers.

In the third Booke.

The true Artist his right description and election.

THE FIRST BOOKE.

CHAP. I.

The Introduction.

HE dignitie and worth of Physicks skill
confisteth not (as is imagined commonly)
in the excellency and preheminence of re-
medies, but in their wile and prudent use.
It is an ancient true saying, that whole-
some medicines by the hands of the iudi-
cious dispenser, are as ^a Angels of God sent for the good
of men; but in the hands of the vnlearned, are messengers
of death vnto their farther euill. Good medicines are in
themselues excellent instruments of health and life, but re-
quire a learned workeman iudiciously to guide them vnto
their destined end. It is order and not confusion, that is
euer safe and happie; and knowledge (which worketh by
election, and ^b true reason, and not rash boldnesse, which
doth good by chance ^c and vncertainte event) that is the
light and safe guide of vnderstanding mindes. Who know-
eth not how much ^d opportunity aduanceth in all per-
formances? how descreete obseruation of smallest ^e cir-
cumstances aduantageth? how wise and learned ^f cuncta-
tion, and sometimes anticipation, make fortunate an acti-
on? Who seeth not in euerie dayes experiance, how ne-
cessarie it is by a mature and iudicious eye to foresee in all
attempts the after vnaoydable ^g hinderances? Who discer-
neth not that without prudent circumspection and prouid-
ent forecast, blinde rashnesse and ignorance do alwaies
etiam & suauitatis & exortacionis, &c. Aristot. ^a Remedias ab
indocilis Medi-
cis vturpenatur
sunt venena, &
verbo a doctis &
exercitatis, De-
orum sunt auxi-
liates manus.
Herophil.
^b πίστιν διέτει-
ται τοις οὐδὲν θεόθε-
τοισιν. Aristot.
C Homio inco-
futus & teme-
rarius futura
non vider.
Cicero.
^d Id solum be-
ne fit quod fit
opportune.
Plato.
^e in alijs diatrisibus
in alijs cordis
Omnies intelle-
ctus mentis que-
bantur ad unius
prudenter com-
plementum de-
siderantur,
^f Fronte capillata, post est occasio caluza.

B hazard,

16

h. Opinione immixta.
rursum tunc etiā dicitur
cautelam in pīlū to
tūas in rītūs iūtū.
Aristot.

i i A. nūpīcōs.
&c.

Hippoc. Aph 1.

k Principium
medendi cog-
nitio morbi,
minimisque er-
ror in illius ig-
noratione com-
missus est max-
imus in fine.
Galen, de Meth.
med.

l Accessu qual-
tatis pestilētā
& deleteriā.

hazard, & oft vnrecouerably ouerthrow all good successe. Through want of knowledge to mistake ^h time, is losse of labor and of time. Ignorant slownesse doth come too late, and rash haste doth stumble. he that knoweth not the danger, doth easily runne vpon the rocke. Thus is it easie for the vnlearned to erre, and those that want vnderstanding to fall into the snare. If then all enterprises prosper by wise aduice, & it is wisedome in matters of meanest moment to consult with a wise and iudicious friend, in cases of health and life certaintly euery man is not a sufficient counsellor. He that considereth the multitude of causes in diseases, their infinite kindes, manners, and natures, the varietie of accidents, their sodaine and variable mutations, the soone lost occasions, and hardly gained i opportunities, the wisedome which circumstances require, the care and vigilance which the subject exacteth, the doubts which repugnances bring, the resolutions which necessities vrge; shall find the most exquisite powers of vnderstanding, iudgement, wit, discretion, and learning herein exactly lifted. From the varietie of ^k causes of diseases, what varying differences arise in the manner, quantity, qualitie, and times of remedies: euery one requiring a separate and distinct respect and dispensation, even in the same disease and person? The immediate cause from the mediate, the antecedent from the continent, the necessarie from the casuall and continent, require both a diuers handling, and also a distinction in order of handling: neither is there a like consideration of the externall and internall, the positive, the priuative, the materiall, the immateriall, those that are single and alone, and those that are ioynly and with others. Sometimes many causes are coincident in one effect, sometimes many diseases from one cause. Sometimes the same cause receiueth a difference from it selfe, and exacteth an exact difference in his owne remedies. Sometime the same cause is so farre vnlike it selfe that it seemeth not it selfe, being either more then it selfe in quantity, or a monst̄er to ^l it selfe in malignant quality. As causes & diseases (according

to their causes:) so no lesse materiall are accidents to be
 distinctly knowne and considered. Some of them bring ^m Hinc alia sub-
 certaine knowledge, some artificiall conjecture, some
 matter of presumption and probability. Some are mani-
 fest, some anxious and ambiguous, some significant by
 themselues, some consignificant with others. Some are of
 vertue in singularitie, some in multitude: some are consid-
 red as signes and causes, some as neither, some as both.
 Some accidents go before the disease, some accompany,
 some follow after. Ordinarily the disease doth draw all at-
 tendance vnto it selfe, sometimes the ⁿ accident doth ob-
 scure the disease. Some accidents alone are ciphers, but ad-
 ded vnto other make vp a iust account; some prognosti-
 cate, some iudicate, some are idle: some iudicate the con-
 stitution of the sicke, some the humour, some the diseased
 part, some the disease it selfe, and some the issue. Some-
 times diseases are discouered by no signes at all, but by an
 exact and exquisite ^o disquisition of a sound and ^P solert
 judgement. So that according to the kindes, places, cour-
 ses, changes and courses of accidents, varie significations,
 iudications and prognostications, and follow safe admini-
 stration and application of apt remedies, vnto the more
 speedy ^q benefite of the sicke, facilitie of cure, and securitie
 of after health. Diseases, their causes and circumstances
 wisely distinguisched and knowne, do point a discretee
 knowing workman to a more certaine issue; without
 which as the beginning of cure must necessarily be rash, so
 must the end be doubtlesly vncertaine. Hence it must
 needs be apparent, that by the common neglect and igno-
 rance herein, the monopolizing of cures vnto the prero-
 gative of this or that secret, and thereby the contempt of
 the due permutation of medicines, according to requisite
 circumstances and necessities, and the omission & rejecti-
 on of the wholesome administratiō of the generall^r reme-
 dies (without which the particular are vaine and preposte-
 morborum causæ, Plethora & Cacochymia, sic totidem oportet esse communissima re-
 media, purgationem debitam, & idoneam opportunamque sanguinis missionem. &c.

rous) do commonly turne to the common perdition of most valetudinary men. From hence also it doth come to passe, that many diseases, beyond their owne nature, and besides the constitution of the sicke, grow so commonly, so easily rooted, and vnoberuedly confirmed in mens bodies, that oft they can neuer haue end, which by due ordering should neuer haue had beginning. Hence grow so frequent the multitude of strange and vnnaturall changes, and new fashions of fits, euen through the too common use of wholesome remedies in vulgar and prophanes hands. For through this presumption, either by idle trifling and vaine flattery of ease, dangerous diseases quickly & in short time grow too proud for any medication: or

Ægritudines in else in the other extreme, by too much haste and violence alias alia faciliè are hunted out of their owne course, ^c and so metamor- mutantur.

Auicen. de dif- phize themselues into wilde and vnaccustomed shapes. pos. Agrit. Hence likewise it cometh to passe, that diseases in their t. i. d. d. llo. d. d. owne kind easie and of small continuance, by the wrong a. a. d. d. d. d. u. d. and iniury of remedies (without aduice admitted and ce- l. o. r. p. o. r. n. lebrated) are not onely extended, to a linging age of ma- Hippoc. Aphor. ny daies: but from daies to weekes, from weekes to yeares, l. 2.

u s τυχόντος το
δρχη γνώμονας κα-
κογνώστας. Non-
est cuiusvis ma-
lum in initio ex-
oriens dignos-
cere.

which follows. He then adds his inference, after thus
inheriting his children and posteritie. It is a verified and
true saying, Worse are the bad after-consequences of ill
applied medicines, then diseases themselves. Although this
be often apparent, even vnto the common sence of vulgar
sight, yet much more infinite are the impeachments and
guines of health by the learned sence and life.

Aristot. in Polit. ruines of health by the learned leene and discouered dail-
y, whereof a common eye is not "capable; while vnper-
ceiued mischiefs stealingly * & insensiblly enter with vn-
priviledged remedies, and by some present benefite or ease
for a time, gayning credit and entertainment, by little and
little secretly undermine the verie frame and foundation
of life. We may instance in Tobacco: with what high fame
and great renowne was it at his first arriuall here in Eng-
land entertained as an incomparable iewell of health, and
an yniuersall antidote and supersedeas against the force,
and

and capias of all diseases, euer man with the smoke there-
of in his nostrils, breathing the prayses and excellencies
thereof in his mouth? But now hath not time and many a
mans wofull experience giuen testimonie to right reason
and iudgement, from the first suspecting, and vntill this
prouing time suspending the too great name thereof? Is
not now this high blaſed remedy manifestly discouered,
through intemperance and custome, to be a monſter of
many diseases? Since the riotous vſe of this ſtrange Indi-
an, let it be noted how many ſtrange & before vnuſknowne
diseaſes haue crept in vnnaturally, beſides the former cu-
ſtome and nature of the nation, prouing now naturall and
cuſtomy to the follies of the nation. Is it not apparent
that the aire of this vapor and ſmoke by the subtilitie ther-
of, doth ſodainly ſearch all parts with a generall diſtreſſe
oft times to nature? And is it not thence probable, that by
aduantage in the weakeſt, it may oft leaue behinde it (el-
ſpecially where it is any time uſed) ſuſh impreſſion and
print, beſides painefull diſtention through his incloſed va-
pour, that no time of life, no remedies, oft times, are euer
aſter able to blot y out? And frō this Nicotian ſume grow
now adaies, doubtleſly, many our frequent complaints,
and euerie day new deſcriptions of ^z paines, according
haply to the diuerſitie and diſference of the parts it chieſ-
ly affeſteth, or the more or leſſe extreme vſe thereof. And
men haply led by ſome preſent bewitching feeling of
eafe, or momentarie imagined reiſe from paine at ſome
time, hereby vnauidiſedly with ſuſh meanes of their eafe,
drinke into iome weake parts, ſuſh ſeede of future poiſon,
as hauiing giuen them for a time ſuppoſed pleaſing eafe,
doth for time to come ſecretly and vnfelt ſettle in their
bones and ſolid parts, a neuer dying diſease (while they
liue.) How many famous paſtrons and admirers of this
ſimple, haue ſenſelesly died in the very time of the idle vſe
minata dum in venas delabitur, ſæpe diuersis corporis partibus imperceptibiliter laceſſitis,
ſæpe maniſto maleſicio oppreſſis, prout per arterias, muſculos, neurouſ, aut occulſos &
laſtentes meatus precipitaſa à capite fertur pituita.

B 3. thereof,

y A vaporofæ &
aereæ ſubſtātia
occulto ſubtili-
que ſeminario
imperceptibili-
ter nouos & in-
auditos obrep-
re humano
generi affectus
ignotum nō eſt.
Hinc Galenus
lib. i. præd. &
onum interpre-
tatur illud ſeſor
n. Hippocratis,
ambientis aeris
efficaciā, quod
infenſibili rati-
one, ideoque
miris modis
corpora immu-
tare ſoleat. Hoc
non modo in
aere pefilenti
confpicuum, fed
& in pluribus
exhalationum
generibus per
aerem diuulſis
clam, & celeri-
ter quaſi lyde-
rautibus.

^z Hinc febres
catarrholæ, &
ab his laſtentes
dyspœia, cachex-
iae etiam occul-
tæ obrepentes,
tota ſæpe lan-
guinis maſta &
catarrho conta-

a I condemne
not a plentifull
and liberall vse
thereof when a
ny necessitie or
neede with rea-
son and judge-
ment conduct
thereto, but the
ordinary, fond
and needlessesse
custome therof,
led by no per-
swasion of any
foreseen good
or benefit,
must needs
fall into the co-
mmon errors and
harmes of vseles
and needlessesse
actions.

b Raro antece-
denter sceleris
Deseruit pede-
pena claudio.
Horat.

c Quot sunt qui
solo vixit coin-
petenti citra
vllum discrimen
ab affectibus li-
berari possint,
qui præter rem
pharmaciais con-
cunduntur?

Brodus de vix.
febricit.

d Vidi quos in
perniciem trax-
erit solum sim-
plex apozema
ex fumaria cum sena folijs temere exhibitis: nam corpus totum in colligantem fluxum
traxit. Heurnius in Aphor. Hippocr.

thereof, while it yet smoked in their teeth? and others li-
uing in the immoderate ^a burning loue therein, haue with
the fierie zealous gluttonie thereof (as the badge of his
mastership in the) sensibly stupefied & dried vp their euer
after, foolish and besotted braines? I might giue other in-
stance in these well knowne and vulgar remedies of
the named French disease, which by a present benumming
of the sense, couising, and easing of paine, do withall, for
after time, inure and leauue behinde them such a rottennes,
and weaknessesse oftymes of the bones and sinewes, as suffe-
reth few of our Mercurials to live, to know ^b their age in
health, especially who throughly knew the siluer-salue in
their youth. Hence toward declining age (if not before)
some fall into consumptions and marasmes, some lose
their teeth, some haue the palate of the mouth rotted, some
the very bones of their head eaten, some by conuulsions
their mouthes and faces set awry. And it is ordinary with
most of this sort, long before haruest to leauue no grasse
grow vpon their paued tops. I do not altogether condene
these smoakes, but feare their fire, and with the Ancients
sparingly commend their kinde of remedies, knowing
their pernicious danger in their ignorant and rash oueruse,
with their singular seruice in some rare exigents, God and

nature haply leauing a sting and poyson in them, for their
too common vicious neede and custome. I might here yet
farther insist in all other diseases, how the vse of the most
excellent, proper, and apt remedies being vnaptly applied,
either too little or too ^c much, too soone or too late,
before their season or after, in some cases at any time, or in
any maner, bring incorrigible and helpeles harmes, being
in their owne nature ^d harmeles, but in their vnskilfull vse
pernicious and mortall. It is apparent in all mysteries and
faculties whatsoeuer, that the excellencie of the toole
without the excellencie of the workman, doth not bring
forth excellencie in the workmanship. Hence it must
needs

needes come to passe, that medicines though wholesome e Quem sepe
in themselues, and of a sauing and soueraigne power, with- transit calus, ali-
out any touch of harmefull quality at all, yet being igno- quando iuuenit.
rantly or indiscreetly, out of time or place disposed or dis- Senec.
pensed, must likewise bring forth mischiefe, in steade of f Graues affer-
expected good. And although many hardened by custome mutations &
vnto a boldnes of trāsgressing in this kind, prouoke oft re- pernicioas lepe
uenge of their follie, (for a time without harme or punish- Cassia, pertur-
ment) yet do they not alwayes escape: for though happe bat, disteadit, di-
oft passe by, it lights at e last, and not seldoime heauily. storquet cum
Cassia is esteemed for a delicate, wholesome and harmeflesse moleitis deli-
lenitiae vnto old men, children, babes, women with child, quis in naturis
and the weakest amongst the sicke; yet the learned know & temperamē.
it in some f cases not onely vnprofitable, but of maiiae mis- tis biliosis.
chiefe. Rhabarb is said to be the life of the liuer, yet in some Quercit de tot.
conditions thereof it is an g enemie; And for the generall capit. Affeab.
remedies, phlebotomy, purging, vomite, sweating, bathing g in lienteria, in
and the like, reason and experiance daily giue demonstra- ventriculi imbe-
tion, that oft in the same body, and the same disease, they cillitate in flati-
are variablie, sometime necessary, sometimes profitable h Siccis corpori-
not necessary, sometimes neither profitable nor necessary, bus non parum
but accursed. Sometimes bleeding doth ventilate and re- nocet.
fresh the spirits aboue, and beyond all other remedies, and i In humoris
is the onely key vnto health; sometimes againe it doth ex- turgicentia, ni-
haust and spend their vigour, sometime being both profi- mia tenuitate,
table and necessary, yet vsed out of time or quantity doth ichore fulque
no good, or vsed vnseasonably doth much hurt. Purgatiōs deue fluido.
in some estates with h preparatiues, and in some without k Πέπτωνα φάρμα-
i preparatiues are harmefull: in some either k with prepa- κύνεια ἐπεπτω-
ratius, or without l preparatiues they are necessary and τικα παλαικτικα
neuer to be omitted. And as there is infinite danger in er- καταπλακτικα
rour and ignorant dispensation, so is there vnspeakable Communem
good in the prudent prescription according to the nature, materiem edu-
quality and seate of each humor; according to which it is centia.
wisdome sometimes to quicke, sometimes to alay, some- m Aph.18.lib.4.
times to hasten, sometimes to moderate their effects, dis- Aphi.17.lib.4.
creete stayes oft making more speedy iourneys. m Vomits

in some diseases are altogether banished and not admitted, and in some contrariwise they haue onely priuiledge. The like may be said of outward remedies, plaisters, vnguents, cereclothes, fomentations, and baths, which also according to wise and discrete administration, or a rash and heedlesse abuse, are good or euill. And this is the reason, that so many famous and renowned remedies now adayes bring forth effects vnworthy themselues; for (being with such dissolute licenciousnesse euery where and in all places permitted to breake forth, out of the prudent awe of vnderstandings guidance) how shall they choose but become wild and irregular in the hands of vnskilfull raignes that want true art, and the methode of their right dispensation? There is no place nor person ignorant with what confusion of good order (either by abuse of immunitiess, or impunitie, ill prouision, or ill execution of good lawes) through all parts of this kingdome, all sorts of vile people and vnskilfull persons without restraint, make gainefull traffique by botching in physicke; and hereby (besides many wicked practises, iuglings, coulinages & impostures, which maske vnespied vnder the colour and pretence of medicining) numbers of ynwootting innocents daily in thrall, and betray themselues, their liues and safetie, to sustaine the riot, lusts and lawlesse hving of their enemies & common homicides. It is a world to see what swarmes abound in this kinde, not onely of Taylors, Shoemakers, Weauers, Midwiues, Cookes, and Priests, but Witches, Coniurers, Iuglers, and Fortune-tellers. It were a wrong to exempt any that want wit or honestie in a whole country, yea and many that haue too much of either, must be priuiledged by an old prouerbe, to be Physitions, because it is no manners to call them fooles. And hereby not onely the simple and vnlettered, but oft times men of better sort and qualitie, casting their eyes vpon some attempts of these barbarous medicine-mongers, (good oft in their euent) and not considering the dangerousnesse of such habite and custome, desirously oft times entertaine the mesengers

sengers and ministers of vnrecoverable miserie vnto their after life. For as in militarie designes, oft times a bold and foole-hardy enterprise aboue and besides reason, and beyond expectation, produceth an excellent and admired good in the happie issue, yet is it not commended, or in any case permitted (as being verie dangerous) in ordinarie practise or custome of warfare: so likewise diuers euent^s of medicines proue good, whose bold vse and rash pre-
scription is dangerous and vnskilfull. I do not onely here-
in pittie the meane capacitie, but wonder also at the mad-
nesse of men in their wits, who in other kinds of know-
ledge reuerend, yet herein, with desire of life, seeme oft to
haue so little care of their liues. It is strange to obserue
how few in these dayes know, and how none almost la-
bour to know with election and according to reason, or
reasonable likelihood, to bestow in cases of their liues
the trut^h and care of their crased healths, but for the most
part wanting a right notice of a iudicious choice, take
counsel either of co^mmon report which is a common lier,
or of priuate commendations, which are euer partiall. The
vnmindfulness hereof, and the more minde of mindlesse
things, do steale from men the minds of men. Hence eue-
ry where preposterous intrusion doth disorder the right
and propriety of euery thing, and the generall forgetfulnes
of that which to euerie one is most pertinent, doth beget
an itching businesse in that which to euerie one is most
impertinent; and selfe conceited and presuming ignorance
doth pricke forward rash spirits to become more bold &
busie, then modestie doth permit discrete mindes, sober-
ly limited within their owne bounds. This is the cause, that
vnwottingly to the poore patient, vnwittingly to the vn-
skilfull workeman, and generally for the most part vno-
serued of all, is the thread of many a mans life ordinarily, by
vnskilfull hands intangled in such inextricable knots of
sicknesse, paines and death, as no time nor art are euer able
to vnfold. Vnproper remedies are for the most part worse
then diseases, and vnlearned Physitions of all bad causes

¶ Perdere quos
vult Iupiter, hos
dementat.
Senec.

of diseases themselves the worst. That therefore men continue not in this generall confusion (through voluntarie ignorance , euer ignorantly vnfortunate) it is not a needless learning; more studiously to know and discerne good from ill, and ill from good, beginning with the last.

ο διμερεῖς κά-
λεγάλλοι πάντες και-
ρος, οὐδὲ εἰσθλος εί-
δε συμφωνεῖς πάντας
φύσιν τελεθείρες, οὐ-
λα χρηστός ιστί αει.
Euripid.

CHAP. II.

Of the Empericke.

a Quæ sub sensu non cadunt
mentis vis & ratio percipit.
Gal.

b Mente perspecta & ratione generatim comprehensa, sensuum fide cognoscimus magis & stabilimus.

Galen de seit.

Duplex ignorantium mediorum genus.
Alterum eorum qui sola experientia nituntur, aiuntque nullius rei nataram posse ratione inueniri. Alterum eorum

qui sibi nomen sapientiae vindicant, & licet parem habeant cum prioribus ignorantiam, opinionem tamen scientiae sunt aucupati. Sed eorum incititia inde habet iniuriam quod in rationalibus scientiis nequaquam sunt exercitati, quae nos rite distinguere & secernere docent eas propositiones quae demonstrandi vim habent, ab iis quae probabilitatem quidem continent, nihil autem vera possunt aut demonstrare aut invenire. Gal. lib. 1. de different. febr. d. Ideo impositum est iudicium tanquam praetor quidam ad iuuentorum & obiectorum pensionem. Sensus enim apprehensio est simplex, non iungit aut disiungit, neque iudicat, sed alia via intefna per sensum intellectum promovet. Scalig. de Sbutil. e Empirici rationem negant, lexum recipiunt. Galen. libr. de Sectis.

and

and from the differing maners of experience, are numbred
feuerall and diuers kinds ^f of experience. The defect in the
Empericke hence appeareth to be want of true methode &
the habite of right operation and practise according to
reason, (which is art) through which defect his actions
must needs oft be reasonlesse, ^g and by consequent as blind
in their intention, so likely to be foolish in their issue and
execution. For there must needs be in all actions want of
much more necessary knowledge then sense and experi-
ence canne aduance vnto: and experience must needs
witnesse against it selfe, that the longest age of experience
doth nothing so fully furnish and instruct in many things,
as much more speedily doth prudent inuention; which
though occasioned and helped by booke and reading,
which are both keyes vnto all knowledge, and also rich
storehouses of experiences, not onely of one age and
coutrie, but of all times & nations; yet do they only glut
the sense with stories of experiences past, but reason and
judgement truly enrich the mind, and giue daily new in-
crease and light in before vntried & vnexperienced truths.
Indeede particular experience, if it be accompanied
with vnderstanding ^h and right reason (which is the touch-
stone of truth and right in nature) establisheth and confir-
meth knowledge; but if experience be no more but expe-
rience, it must needs proue in many cases a slow guide to
lame instruction. For as it is with the souldier in the field,
let his owne speciall experience in armes be neuer so anci-
ent, so true, so sound, yet without a more generall ⁱ vnder-
standing or theorie, and a more enlarged knowledge then
his particular and limited experience can bring forth, he
must be lamely fitted vnto many suddaine and oft before
vnseene occurrents, which the perpetuall mutabilitie and
change of circumstances in warfare must needs pro-
duce. The field, the enemie, the time (not alwaies the
same) requirē a diuers and oft a contrarie consultation,
designe and manner, wherein one particular experience
by it selfe cannot but be much wanting, because the same

^f Hinc autem,
τύχην, πειρα-
τικήν, πολιτικήν,
αντοχήν, πολι-
τικήν, πονηρού τε καὶ
ἰσχειάν, &c.

^g Ars vsls rerū
incertos certis
legibus coeret.
Scalig. de Subr.

^h Omnibus in
rebus prudenter
agendis ratio
pro sua ore ha-
benda, vsls pro
duce.

Scalig.
ⁱ Prudentia est
habitus qui de-
ducit omnia sua
facta è rationi-
bus ad fines suos
sine offensione.
Dicimus enim
prudenter factū
ab Imperatore
vbi recte partes
exercitus dis-
posuerit, tamet-
si similes ordi-
nes acierum
nunquam antea
notos habuerit.
Scalig. in Poet.

k Ad eundem
modum non
potest quidquā
sæpe videri.
Asclepiad.

I Galenus mor-
borum sæpe
meminit quos
a se nunquam
vilos proficeret,
alios quos te-
mel aut bis.
mīlābōs γρ̄ χρ̄ον
τοντούς τοντούς
εστ. Arist. in Eth.
n Sudor Angli-
cus tam lethalis
vt vix cētissimus
quisque corre-
pus euaderet.
Qui euadabant
in morbum bis
terq; relabebā-
tur, & tandem
concidabant.
Correpti intra
24. horas animo
deficiebant &
moriebantur.
Hollerius ex
Polydoro Vir-
gilio.
o Rulandus de
Dente aureo.
p Hollerius in
ratis obserua-
tionibus.
q Brasauol. in
Aph. Hipp. 18. f.

thing or act, seldom or never happens againe the same in all circumstances; & one circumstance ^k alone comonly altereth the whole cōdition. As it is in military affaires, so is it in the assaults of diseases, where the fight & wrestling of nature is not alway in the same part, nor in the same forme or maner, nor with the same disease, nor of the same period: all which circumstances in the same subiect cannot happen alwaies to anie sight or sense the same, (which maketh experience) yet are euer present in the generall notions of the vnderstanding, whereby the prudent and wise man doth make supplie though experience faile. Besides the differences which circumstances make, many diseases in themselues and their owne kinde are such as are scarce seene in a mans ¹ life, some in many yeares, some in an age, some in many generations; & therein how can experience giue prescription for those things whereof it hath not had experience? for experience is of things ^w oft seene. If then the same things be in all circumstances seldom or never seene, and some at sometime seene which a life or age shall not see againe, and there can be no true experience where there is not sight and sense, how blinde an helpe must oft experience be? Doth not euerie day bring forth somewhat new or strange vnto the day, and worthy denomination of the day? The French, Spanish, Neapolitane, Italian disease was a stranger sometime in old Albion, which now is an English denison. The Scorbute not manie yeares since was vnnamed of writers; now commonly knowne vnto a common eye. The English sweating ⁿ sicknesse very seldom (if more then once) here seene, nor at all, or at least not oft elsewhere. To wander yet farther into some more wonder, Ruſland with other reporteth a tooth of gold naturally growing with the common ranke in the mouth of a child. Hollerius ^P witnesseth a child in the wombe to thrust forth the hand at the nauill of the mother, and so continuing the space of fifteene daies, in the end the child borne liuing, and the mother saued. Brasauolus ^q me-
tioneth his cure of a souldier who liued after 3 yeares, ha-
uing

uing almost halfe his hēad cut away with a portion of his
braines, onely thereby losing his sense and memory, neuer
eating nor hauing memorie to require at any time to eate,
but as it was put into him; nor redeluera ge at the po-
sternes, but insensible. Albucasis knew in his time a womā
carrying one dead child in her wombe, notwithstanding
to conceiue and quicken of another, the dead child in the
meane season rotting and falling away by parcels at seueral
times. But to passe these and many the like infinite recei-
ued vpon credite and report, my selfe haue met some acci-
dents in my owne practise, & for the most part within the
space of these eight last yeares, worth their memorie. In
the yeare 1608. an ancient gentleman ^r being neither
sicke nor much pained, and onely molested with a cough
and shortnesse of wind (from which his health was neuer
free) requested my aduice for the preuention of the in-
crease of the former accidents, (in which also he found, vnto
the generall seeming vnto his owne sense and some o-
ther learned counsaile, very chearfull and comfortable a-
mendment) my selfe onely suspecting and signifying vnto
his friends my despaire. Betweene his pulses on the right
side and the left in generall manifestly appeared a won-
dered ods, so continuing the space of 12. or 14. daies toge-
ther. On the left side no position ^r of touch, no search could
 finde any pulse at all. On the right side the pulses were con-
stantly & continually, as in his best health, manifest, strong,
equall, in good order, with full distentiō vnto all the dimē-
sions. In the same parts where the pulses on the other side
seemed dead, all other faculties perfectly liued in naturall
heate, color, vigour, sense & motiō. This was the witnessed
by certaine honorable gentlewomen present, whō well vn-
derstanding & more then sufficiēt for such a taske, I therto
intreated, & it cold by no tense be denied. It was imagined
by some learned dissenting frō my first howres dislike, that
it was no other but an imperceptibilitie ^r of his pulse, and
without danger, as supposed vsuall vnto him in his health fieri posse im-
by reason of diuers deepe wounds tenne yeares before re-
ceiued.

*r Of Thingeden
in Northamp-
tonshire.*

*Pulsibus ma-
nua applicandi
tres modos tra-
dit Galenus lib.
de Pulsib. palpa-
tionem, com-
pressionem,
modum mediū.
Tale quiddam
narrat Struthius
in arte Sphyg-
mica, propter
vulnus acceptū,
ia brachij arte-
ria pulsationem.
fieri posse im-
perceptibilem.*

ceiued vpon that side. My experience of the contrarie oft in his former health, and also in diuers other his sicknesses, confirmed by owne doubt, & death which determineth all things, sodainly and vnexpectedly determined this, in so faire a visard so many dayes deceiuing many. In the yeare 1604. my paines was solicited vnto a vertuous Lady honorably both in her Knight, and her selfe allied, and no lesse eminent in their owne worth, then lying neare Grafton in Northampton shire. I found her left by a former Physition to verifie his prediction by her death. She was miserably perplexed with the doubtfull deliuery of a dangerously begunne abortion, her owne strength failing, and the ordinarie assistance of women in those cases shrinking from her, and a deepe die of a mixt and diuers coloured iaundies, with extreme paines of her stomacke (giuing no rest nor intermission) adding feare and sorrow; the substance also of her vrine continually troubled, confusedly thicke, the colour altogether resembling the strained iuice of the greenest hearbe. In the terror of her abortion my indeuour proued vnto her speedily happy and successfull. Afterward according vnto the second indication from the iaundies (necessity vrging, and her strength then fauouring the worke) I commanded her to bleede in the arme; which

^x Hollerius in ter raras obseruaciones virum memorat cui e regione Hepatis vena per interualla dehiscerebat, quæ sanguinem fundebat, postea sanguine sponte restituente vestigium nullum apparebat.

^y Of Hackleton in Northampton shire, Juxta

done with goode ease and felicitie, nature, in spite of all indeuour to the contrarie, kept the orifice after still open, running daily and continually the space of three weekes together, and then healing and closing ^x it selfe with her perfect amendment. At the same time (a sodaine sharpe paine giuing a speciall distinct sense thereof) she disburthened of a round white hard stone full of little holes, that part which giueth the name and seatte vnto the Colike. In the yeare 1607. a young ^y woman of 30 yeares age, with another graue gentlewoman accompanying her, came vnto me requiring aduice in her wondered estate and condition. The skin or membrane of her belly (from the nauill downward withered, dead, and gathered together, in likenesse of a rotten bladde or a wet leather bag, and

and in that forme falling flagge from the former close setting vnto the guts and bellie) lay continually loose vnto the one side. In the yeare 1601. a barbers ^z boy of Northhamptō auoided wormes, besides other ordinary passiges, by ^a vrine. In the yeare 1600. a shoomaker of Northampton sometime a bayliffe of the towne, falling dangerously sick, called my counsell together with an Empericke. The other accused the hypochondriaca passio, my selfe made knowne my suspition of an abscission in the bulke: vaine hope gaue credite to that it rather desired, and the patient trusted himselfe with the other. Shortly after he was surprised with sodaine frequent swoundings & feare of imminent suffocation, but by cough and spitting escaped, and with wonder in short space filled diuers large ^b basins with soule purulent stiffe (one paroxysme at once, sometime before intermission, making vp the said measure.) In this feare and terrour vnto himselfe and the beholders, he earnestly sued, and againe obtained my aduice. He perfectly recovered (the purulent collection after the ^c 40 day exhaust) and he yet liueth free ^d from the sequels of any other manifest disease or danger. In the yeare 1607. a woman ^e vexed with a palpitation of her heart, together with an oft intermission of her pulse, by an inward presention mouing from a sodaine troubled agitation of her minde, would vsually vnto my selfe (with others present) foretell when her pulse should stand and intermit, sometimes two, sometimes three or four pulsations, before the intermission. The pulse in theiurst knowne number and time did euer keepe time with her prediction, herselfe nor then nor euer wotting how to feele a pulse by her hand or touching. She in this manner continued by vncertaine fits and times the space of 2 moneths or thereabouts, while sometime my selfe resorted vnto her,

^z Apprentice
vnto one John
Frende.

^a Simile quid-
dam inter raras
obseruationes
barrat Holleri-
us, & Medicus
Argentoratensis
Didymus Ob-
rechitus de se ip-
so idem refert.

^b Simile quid-
dam narrat Re-
olanus de ^z-
gro qui simili-
materia plures
pelues impleue-
tit, & expurga-
tus perfecte, li-
beratus est. Ad-
dit præterea hu-
scius modi ab-

scellus prima-
rios nō esse sed
epigenemati-
cos, nec verum
aut legitimum
pus, sed potius
^{trudat}, dum pi-
tuita in thoracis
capacitatem de-
fillatione lap-
sa morā coqui-
tur, & fit purifi-
mille.

^c A Principio
sanci expurga-
tionis numeran-
do, non genera-
tionis.

^d Non præcisè necessarium est intra 40 dies vel expurgari, vel in pulsis transire, nam & post 40 diem & expurgari & liberari quis potest proculdubio, modò 40 diem non multum ex-
cedat. Brasauol. in Aph. Hipp. ^e Wife vnto Maister Langham of Thornby in Northamp-
tonshire.

being

being for that and other accidents by her husband called & consulted. It is reported vnto me by diuers well know-
ing gentlewomen, and others of good worth, that a ^f wo-
man dwelling within a mile of Northamptō was brought
to bed first of one childe, and within twenty weekes after
of another, quickening of the latter the same day shée was
churched of the first. It is testified by many now inhabi-
tants of Northampton, that from within the wombe of
a woman with child (then dwelling in the towne) her child
was audibly heard to cry, vnto her owne amazement, and
the wonder of diuers hearers of credite & vnderstanding.
Anno 1610 a woman of Northampton ^g shire being with
child and growing neare the time of her deliuerie, was
extraordinarily diuers dayes pained in the bellie an inch
distant from the nauill, vntill at length diuers wormes, each
equalling in length a quarter of an ell, sodainly at two
distant places did eate themselues a passage through the
skinne of her bellie; and so came forth and gaue her ease.
A gentlewoman my late patient, and now dwelling in
Northampton, reporteth vnto me frō her owne sight with
many other eye witnessēs; that among her owne children
a male child, being then fīue weekes of age, a fortnight to-
gether had the breasts full of milke, as readily & plentifully
flowing and spouting out milke as the breasts of a suck-
giuing nurse. These few instances are sufficient to proue
the like contingēce of other the like, which other times
in other manner, may and do oft bring forth. Neither is
euer nature so great a niggard (though not to every eye
alike bountifull) but every day almost may pose bare and
naked experience. He therefore that seeth not but with his
eyes of his owne experience; where he hath no experience,
hath no eyes ^h, and therefore there is blind and cannot see.
Since then many things fall out beyond the compasse of
experience, which by experience make experience blind,
how then where are no eyes shall an Empericke borrow
eyes? It is againe answered, Though the Empericke haply
hauē not seene the same with that which seldome, or once

^f Wife vnto one
Tiplar of Har-
dingstone in
Northampton-
shire.

^g Of Woolaston
in Northamp-
tonshire.

^h Per artis exer-
citionem 15
peri eam reme-
diorum inuenit
onem quæ ex
vera demon-
stratione proce-
dit in his quæ
raro accidente
longè præstare:
vade multos
curauimorbos
medicamentis
ab experientia
alienis.
Galen. de Lociis
affect.

only

only doth happen, yet very seldom hath he, not oft, or at least sometime feene the ¹ like, and thence vnto the like he ² fits the like disposing. But with the wise the like is much vnlike the ¹ same. Their confusion is onely proper vnto the foole, and the dangerous issue his deserued punishment. It is a chiefe point in all learnings truly to discerne ³ betweene differing similitudes and like differences. Many accidents commonly fall out seeming like, yet haue no affinitie; and againe in shew the same, yet indeede contrarie. Contraries haue oft in many things likenesse, and like-nesse contrarieties easilie deceiuing the vnwotting and vnlearned. It is therefore of no small moment or consequence for a Physition truly by a discerning eye to put iust difference. This he that cannot do, must either through the deceiuableness of likenesses confound repugnant remedies, (which cannot be without great harme and hazard of life and health) or by mistaking parities for imparities disioyne helpe better vnted, which cannot be without both hinderance and hurt vnto the sicke, their safetie and securitie. Many diseases oftentimes so livelye mocke one the other, that a good eye may easilye deceive it selfe. The vlcers of the bladder and the reynes, a mole and a true conception, a rupture and a relaxation, plurisies and some kindes of inflammations of the liuer; the Colike and some other kinde of the same inflammations, diuers kinds of ¹ consumptions according to diuers^m feauers with infinite more in their intricate ambiguities, dissimble themselues and deceiptfullye resemble one the other, much thereby oft times perplexing the best vnderstanding. Sometimes the most vnlike will put on likenesse, and the most like weare contrarietie. What more vnlike then death and life, death to life, and life to death? Yet sometimes life appeareth in the shape of death, terrifieng the beholders with frightfull shewes of inquietude & anxietie, deliquation, sodaine and violent euacuations and exagitations ⁿ of the whole body, when the healthfull crisis is at hand, ^o vigilant, grauiter le habent quando sunt propinquicrisi. Galen. ^p Semper grauia symptoma

¹ Hinc ille Em-
piricorum tran-
situs ad simile
² in spacio per-
caric.

³ Similitudo nō
affert identitatē.
k Vnum est ex
Principijs hu-
manæ sapientiæ
rerum differen-
tiū similitudi-
nes & similiū
differentias rite
dignoscere.

Aristor in Top.
l Hinc Hectici
pulmonarij &
hectici à ecore
retorrido. &c.

m Pauci tebrem
i putiam dupli-
cēm à quotididi-
aria distinguunt;
nam licet facile
sit febrem cog-
noscere, difficile
est hanc ab illa
distinguere Sy-
riochus putris
& non putris fa-
cile decipiūt ab
eadem materia
antecedente na-
tare, cum mate-
riæ similitudo
similia producat
accidentia vt &
partium vicini-
tas, continuitas,
stus.

n ægri febriunt,
vehementius

tomata crisiā
antecedunt.

Hippo. doctr.

Aphor.

¶ Vigor morbi
est vehementi-
simum totius
ægritudinis té-
pus, quod sequi-
tur crisiā.

Gal. de Crisi. lib.

I.

¶ Cogimur à
gratis animum
suspendere re-
bus, atque ut vi-
uamus, viuere
desinimus.

Maximian.
Historia.

and the victorie of nature in the masterie of her enemy the disease. And sometymes death cometh smiling in a visar of life with cheerfulness and ouer-pleasing lightsomenesse, when the last houre is now already runne, and the Sun for euer setting. Hence the vnconsiderate and vnlearned to distinguish, are easily induced, sometimes by vaine hope deceiued to physicke death, sometime too fearefully despairing with execuious offices to comber life and the recouerie of death. Hence are oft sound parts vexed with needelesse remedies, and the comforts of life imprisoned for an vntimely death. It is now the sixth yeare since I was solicited for a woman by the opinion of the dysenterie or abrasion of her guts, miserably held for the space almost of a quarter of an yeare vnto the continuall vse of eueryday-glysters and other astringent medicines, vntill it was my fortune coming vnto her, by good reason to discouer the supposed membranous deiections to be nothing else but skinnes of wormes, which first dead, after putrified & dissolved into small parcels descended with some torment in the similitude of little skinnes. The skinnes being found it was an easie matter by a new warrant to fetch the skinners, whose thereto appearance confessed the evidence, & gaue the suspition of the dysentery for euer after free discharge and perfect deliuary. In this one instance he that is wise may conceiue many more without number, which therfore as vnnecessary and troublesome I will not farther here trouble or awake now sleeping with time past. In these like cases, sometimes the best perfection P, the ri-pest vnderstanding doth and may mistake. And therefore the ignorant Empericke who professeth confusion and

p Similitudines
non modò vul-
gares sed etiam
Medicos erudi-
tos aliquando
decipiunt.

Galen. in Apho.

2. lib. 4. Hippo.

q. Ad citothorac s.

deputat in ymua

et copiar. Sensu-

um nullum ex-
istimamus sapi-
entiam.

Aristot. Metaph.

I.

vseth no light, or helpe of iudgement or reason at all, but the onely q sense of his owne experience, how shall he do otherwise, but oft and continually mistake manifolde much more? And thus we haue briefly discouered the Empericke in matters requiring extraordinarie counsell, ignorant, in cases of his best experienced knowledge yet vnto some circumstances vnfurnished, in many matters of

of substance altogether vnexpert, in rare accidents and before vnseene at a maze, in true & right discerning wanting the eye of right reason, in confounding things differing, & in separating things in their owne nature inseparabla, dā-
gerous. Now as we haue pointed out the Empericke him-
selfe, so it remaineth that with him and in him, we note all
that by institution, educatiō, tradition, instruction, or stolne
obseruatiō deriuē their rule, example & custome from him.
In this number are all that vsually professe thēselues in con-
fidence of their choyce secrets and excellent medicines,
commanders & maisters of all diseases. Such also are they
who in all places proclaime open defiance against all mala-
dies, & with vehement remedies vpon euery light occa-
sion needesly, & vnprouoked (if diseases presently cānot
away) either fire them out or pull their hold about their
eares, with the fall of the disease needesly hazarding the
diseased. Oft times a good euent may authorise it for skill,
& their friendly offer call it good will; but their kinde care
is too oft seene and proued a keene weapon to wound
their friend, and the sicke are nor seldome oppressed with
being so loued. I would it were a slander in these dayes,
that good will and excellent medicines put to death more
liues then open murther. For as the most complete ar-
mour, engins, and forts of warre, the excellent munition
and rich prouision vnto a man without knowledge to
miannege them, are but instruments without life, vntill
some better skill put life into them: so good medicines
being the Physitions instruments and weapons, either de-
fensiuē for nature, or offensiuē against the forces of disea-
ses, in other hands then his must needes proue as but dead
in themselues, so oftentimes deadly vnto others. To square
and leuill their right vse requireth more vnderstanding
then is to be found in reasonlesse medicines, or yet their ¹ Sapientis con-
senselēse maisters. For as in all other affaires, where ² filium vnum
knowledge, prudence, and discretion ³ haue prerogatiue,
the attempt is commendable, and the issue likely to be ⁴ multorum ma-
nus superat. ⁵ Gal. in Suasor.
happy; so also in cases of health, wherein wise & iudicious ⁶ ad Artes,
D 2 dispensation

* Caus & tem- dispensation, or in rash & erroneous, the vertue and effic-
pus omnibus- cy of medicines doth liue, or die in vse and power. It is
rebus accident. strange notwithstanding in these dayes to behold, w^tth
Ecclesiast. 9.11. what senselesse madnesse, men are become worshippers of
1 Confidum do- medicines: and so great oftentimes is their idolatrous folly
cto refq; locul- herein, that (as if they had gotten some rare good in a
que dabunt. boxe, I meane some rare secret) they presently inflamed
Ouid. with the furie and opinion thereof, dare vpon the confused
t u an 78 1511. 20- notice of a disease commend with as sacred secrecie and in-
2000. 20 sec. tolerable usurped titles of infallible, absolute, and irresi-
Affectu cog- stable vertue & force, as if any particular excellencie were
nitio est materia able to coniure the generall casualty whereunto all earth-
remediorum, ly things must needes* be subiect. For God hath set downe
non i: forum re- a law of mutability and changeablenesse to all things
mediorum cog- created according to diuersitie of circumstancies, by which
nitio. all things vnder heauen are continually altered, changed,
Galen.lib.1.de and gouerned¹. There is no creature, medicine or¹ herbe
Aliment. facult. that hath any such boundles or infinite power as to keepe
u Occasio est the same inchangeable or infallible, but there shall be a di-
Domina rerum uers and manifold consideration and¹ coaptation of the
agendar. same thing. There can be no endeauer, meanes, way, or in-
x Neque do- strument of neuer so complete perfection or tried proose
ctorum homi- directed to what effect, issue or end soever, that receiueth
num sed Empi- not ordinarily¹ impediment, opposition, and contradic-
ritorum sunt tion, whereby those things which in themselues might hap-
singulares illæ- ly seeme certaine and good by accident and circumstance,
que circumfe- are againe very vncertaine¹ and euill. All ignorant therefore v^t hatsouer (such are whosocuer are not Artists) had
runtur regulas. they for all diseases the most choyce and excellent medi-
Ferterius de lue cines knowne euuen vnto God and nature, aboue and be-
Vener. y Exhibenda re- yond all knowledge of men, yet except therewith they
media pro re- know their due dispensation, they cannot but peruer their
nata & temper- right vse, be they neuer so soueraigne. The generall² re-
pro circumstan- medes against the common causes of diseases ordained,
tis variare ali- except first rightly administred, shall continually and ne-
quid oparet. cessarily forcitall and hinder the good and benefite from
Galen. de puer. any particular. There are no materiall diseases wherein
epilept. the
z Generalia re-
media temper-
practienda
particularibus.
Galen. de Loc.
affect. 4.

the common remedies are not requisite. Such are phlebotomy, purgation, vomite, and the like. And wheresoever these are requisite, if they be not rightly administered, all other medicines be they never so excellent and incomparable, must needs lose their excellent and incomparable use. And none can rightly dispence the generall remedies, but those that are more generally learned then the best acquaintance and familiarity which particular medicines can afforde. From hence it cannot but be manifest, how infinitely blinde good will and zeale do herein daily erre to the destruction of many. It were happy if at length the common inconuenience and publike scandall might beget a law, and law bring forth restraint. For illustration of that which hath bin said, it were indifferent to instance in any disease, but I will make choyce of some few onely, to satisfie for all. It is an ordinarie custome in those daies with women to giue medicines for the greene sicknesse, & other stoppages in young women. In which practise if it so happen that no inward impediment frustrate the indeuour, they casually offtimes do seeming present good, and blaze the excellencie of their medicine: but if ofttimes (which they cannot distinguish or obserue) the generall cause of the obstruction be not first by the generall remedy remoued or diminished, or the immediate cause settled within the stopped parts, be not first fittid and prepared to yeeld, all their medicines of never so great force, yea though commonly as strong as Steele or iron, do not onely no good or small good, but ofttimes incorrigible hurt and mischieses never after able to be reformed, or by the most learned counsell to be redressed; while from the plenty or ill disposition of humors in the body these searching and piercing medicines carry with them into the stopped parts either more or worse matter then was before, and thereby there leaueth a disease which shall never after die except by exchange for a more pernicious. In the common knowne disease of the stone likewise many and famous medicines are at this day in many common hands, and perhaps truly

a Si metus sit in- celebrated; yet if sometimes bleeding ^a haue not a first
flammationis, place, (namely where is present or imminent danger of
sanguis mittitur inflamation of the reines) sometimes if vomit be omitted
tum è basilica (namely where the stomacke is stopt and full, & vnto eue-
partis affectæ ry thing impenitralbe,) sometimes if glysters or lenitius
ad minuendam be not premised, (namely where the fulnesse of the belly
plenitudinem, doth presse the passages, the bladder and the vreters) all o-
plitis ratione ther excellent medicines whatsoeuer for the stone do not
partis & mate- onely in vaine exasperate the disease, but hazard the party
rie coniunctæ. much more then the omission of meanes. Likewise in
b Vbi in synocho a continuall feauer, if sometimes present and immediate o-
ob ebullientis pening of the ^b veine without delay or intermission haue
sanguinis copi- not precedence, all other meanes are not onely preposto-
am, ex leui oc- rous but pernicious. Likewise in the small pocks, a disease
casione irrita- so well knowne and common to children and other: what-
tam adest suf- focationis peri- fouer other fit and good medicines and Cordials be ad-
foculum. ministréd, sometimes if bloud-letting go not before ^c their
c Perpetuum breaking out, sometimes if not vsed ^d after, all other good
nō est abstinere meanes are frustrate. And at another time if there be any
phlebotomia cū bleeding at all, it is hazard, danger, and death it selfe. There
iam papulae in are no medicines so commonly well knowne as such as
superficie cor- are every where in vse, and at every mans hand prouided
poris extitere. for the paines and diseases of the stomacke, and for that vse
Etenim sit ali- haply speciall good; yet ofttimes we see how long and
quando præ co- vainely those meanes without benefite are applied, vntill
pia vitiū vt pluri- the true cause by a generall remedy be haply remoued, and
mum reliquum that remedy perhaps the most vnlikely in a common
sit in corpore, iudgement, and seldom in common practise, prescript or
urgeat vehementer difficultas custome vsed for that purpose. When all other trials are
difficultas spirandi, grauis waste and lost in this case, and paine doth nothing stoupe,
sit febris, quo sometyme the opening onely of a veine ^e in the arme, be-
tempore vena ing reckoned amongst the most vnusuall and commonly
secunda est. harmefull for that vse, doth prooue the sole helpfull
Hollerius de
Morbillis.

d Vbi iam malū in habitum corporis euaserit, periculosa est plebotomia. Hollerius. **e** Mulier in vehementissimo dolore stomachi nullis adiuta remedijs ducto tandem sanguine ex vtraque basilica seruata est. Hippocrat. Epidemion 5. **e** In magno dolore ventris, secunda interna vtriusque brachij, & hoc magis si dolor grauis, si repentinus, si difficilis ruetus & spiritus, si febris est, si dolor in dorsum & scapulas extenditur, Hollerius de compos. Medic. tractat. de stomachieis.

suge and author of ease. And as in this case is sometime said of bleeding, so at another time may be said of purging f In Apoplexia and vomite. In the apoplexie sometime bleeding f is present death, sometime the onely g hope of life. In pestilent feauers and in the plague it selfe, all the most choyce Cordials and Antidotes are made frustrate, sometime by h bleeding, sometime for i want of bleeding. And from hence growe our so great disputes & differences amongst Physitions themselues, some chiefly and aboue all magnifying it, some with execrations detesting it: which groweth in them for want of right distinction of the seuerall causes, and differences of the pestilence. In the same disease the like may be said of vomite, if at sometime k vsed at all, at another time l omitted. The common generall remedies vsed against the dropsie are purging, vomiting, sweating, and the like; yet sometime the most m vnusuall and seldomest safe, is onely necessary and helpfull vnto it. Sometime if a woman with child be let bloud she suffereth n abortion, saith Hippocrates. Sometime if she omit o letting bloud she cannot escape abortion, saith Fernelius. Many and innumerable more might instances be, but these may suffice for light and illustration to all the rest, as also for sufficient caueat for putting any trust or confidence in the excellencie of any particular remedies without aduice, for right dispensation of the generall. And hereby may be iudged and discouered the indiscreete thoughts of light braines and vnderstandings in these dayes, of men, that so preposterously diuulge in all places so many bookees and paper-Apothecary-shoppes of secrets and medicines, better judgement and learned soath teaching the wise and discrete, that things without reason in themselues are by reason and wisedome to be guided and ordene. Suffocante manifestò ducatur, à sanguine detracto curandi ratio necessariò est auspicanda. n Tum à pàx sòr pàkòr quid è tòr sàmàgànei. Hippocrat. Aph. lib. 5. o Noui quid plurimas quarum alia abortiunt, alia fœtus edunt parum firmos aut vitales nisi intermedij s. mentibus phlebotomia plenitudo minuatur. Reolanus. o Multæ nisi. 4. mente referetur vena abortiunt. Fœtus enim copia obruietur. Ferre ius de Meth. Med. o Mulierj graviðæ si incoses fluxerint liberius sanguinem mittas. Hollerius.

red; lest in ignorant handling and vnwotting abuse their faire promising seemings proue gilded poylons. If any man want wit to see or know this, or knowing will not consider, let the danger proue it selfe vnto him, and let such experience be euer the mother of fooles. And for those that herein make mercy and commiseration apologie for their rash violating the rules of wisedome, sobrietie and safe discretion in ignorant intermeddling, I wish them consider how dangerous are the harmes and consequences of good intentions, and charitable indeauors, where they runne before knowledge and proprietie in the agent. Euerie honest function is not euerie honest mans, but vnto euerie man is distributed and allotted the action of his owne calling: which also must be made his and appropriate, not onely by approued sufficiencie in himselfe, but authorized approbation in others: whereby the action being good in it selfe, lawfull in the doer, fitting and accommodate vnto the circumstance, it is blessed of God, commended of men, seasonable in it selfe, harmelesly profitable, and euerie way without reproch.

C H A P. III.

Women their custome and practise about the sick, common-visiting counsellors, and commenders of Medicines.

Women counsellors. Common-visiting counsellors and commenders of medicines.

*a regia deuice, mar-
deas, pueras, do-
ctoras, magister-
Aristot.*
*Bona institutio-
ni opus habet
naturae, doctri-
nae, exercitatio-
nes.*



VR common offenders in the former kinds are generally all such, as are knowne to want institution in arts and sciences; are not educated in pertinent precepts, not studied nor brought vp in places of good libertie: without which good meanees ordinarily there can accrew to me no perfectio in any faculty. For althoghit be possible that there may grow in some few an allowable mediocrity in some sort sufficient to informe themselues, and profit others by a fitnessse in nature ioyned with industrie, (thougth the ordinarie course of instruction by

by readers, teachers and schooles, be not so plentifully supplied) yet is it no safe discretion ordinarily to trust a sufficiency so very rarely found, so hardly, so seldome, and in so few truly gained. Here therefore are men warned of advising with women counsellours. We cannot but acknowledge and with honor mention the graces of womanhood, wherein by their destined property, they are right and true soueraignes of affection; but yet, seeing their authority in learned knowledge cannot be authenticall, neither hath God and nature made them commissioners in the sessions of learned reason and vnderstanding (without which in cases of life and death, there ought to be no daring or attempt at all,) it is rash cruelty in them euen there to do well, where, vnto the not iudiciously foreseeing, that well might haue proued ill, and that ill is oft no lesse then death, or else at least the way to death, which is the hazard of health. Their counsels for this cause in matters of so great and dangerous consequent, modestie, nature, law, and their owne sexe^b hath euer exempted. We may iustly here ^b *Mulieribus* taxe their dangerous whisperings about the sicke, wherein *nemo nunquam Lycum adi- cauerit, aut Se- naclum statu- erit.* their preualence oft being too great, they abuse the weake sense of the diseased, while they are not themselues; and make iust and wise proceedings suspected, and with danger suspended. For it is not sufficient for the Physition to do his office, except both the sicke^c himselfe, and also all that are about him, be prudently and aduisedly carefull and obedient vnto good reason: without which, loue it selfe may be dangerously officious, the error of friendship a deed vnto death, and a kind worke in intention the wound of an enemy in issue and execution. Among those that are wise, a good conscience doth stay all rash commission: and confirmation of all necessary offices by such as are learned, doth preuent the accusation of carelesse omission: and in this meane for the vnlearned to consist, is onely harmelesse pietie. Betweene the vncosiderate hast of abundant affection, and the lame and carelesse pace of want of loue and duty: betweene too busie medling, and too curious for-

*Scalig. de Subtil
c dññx nñj rñr vo-
piotra y rñc nñ-
piotras, &c. Sed*

*& ægrotum, &
istantes.*

Hippoc. Aph. I.

bearance, are conspicuous the excellent vertues of prudence, discretion and knowledge, vpon which are safely founded wise moderation and temperate vse of meanes, vnto which euer and onely God hath blessed all actions, their ends and issues. In whom therefore these are not, how vnwarranted are their actiōs vnto their owne hearts, and how dangerous also must they be to others harmes? If women then professe no arts, nor as maisters of sciences can proue their rules, let them with sobrietie gouerne the great rule of themselues, and so shall they be most harmelesly happy in being freed from the vnhappinesse of having their hands so commonly in others mishaps, vnto the dishonour of womanhood. A gentlewoman lately falling grieuously sicke, through the frights of bloud-letting (wherewith womens counsell by many ill reports thereof had confounded her) refused the only safe rescue of her life thereby. Whereupon very shortly after, her bloud grew so furious, that breaking the wonted bounds and limits of her veines, with violence it gushed out not onely at her mouth and nose with diuerse other passages of her body besides, but also made a disruption in the veines of one of her legs, from whence issuing in great abundance it speedily dispatched her, euen vnto the end and last breath still making her choyce, that rather her bloud should thus kill her then she cōsent to part with any part thereof otherwise. Thus she miserably died. Cōtrariwise another gentlewoman ^d in the yeare 1602. and of her age the 74. (as shee her selfe numbred) vexed many yeares with a continuall issue of bloud, after she had bene long left in hopeles care & despaire, required and expected of me her last doome. I found (oft obseruing her pulse) a manifest, equall and constant magnitude, altitude, and vehemence, the habite of her body well liking; and by these assured my selfe as of the cause of her disease, so also of the strength of nature. Many other remedies before in vaine iterated and varied, and none preuailing or profiting, contrary to the iudgement of some former Physitions, as also her owne

Historia.
 d Wife vnto one
 Master Mercer
 of Northampton
 an ancient Al-
 derman.

liking

liking in regard of her age and supposed weakenesse, and contrary to the generall disclaime and wonderment of her friends, her ^c strength in the former indication fauouring it, necessity vrging, and therefore her age dispensing, I commanded her to be sparingly let bloud ^f in the arme; whereupon without any farther other helpe she immediately recouered her strength, and was freed the space of eight yeares together from the issue, which had continually vexed her many yeares before. I deliuer these familiar examples of mine owne for better satisfaction, whereby vnto the meanest eye and simple vnderstanding it is apparent, that bloud-letting or not bloud-letting (as all other remedies) are either good or euill, or neither good nor euill, in seuerall seasons and circumstances; whereby the perswasion or dissuasion thereof by such as want judgement, is euer casually also good or euill in it selfe, but euer vniustifiable in the ignorant counsellor. The iust will not herein offend, but the foole will be babling, whereof to beware vnto many had bene sauing physick, that now are dead. Many times haue many by perswading without reason or iudgement drawne their friend vnto deaþ, contrarie to their better meaning, troubling them with feare of death in the remedy, while they run themselues to death for want of remedie. Ill counsell for the most part produceth ill euent. Ignorant counsell is neuer good counsell. And therefore it is honest for it selfe, and safe for the sicke, that ignorance be euer silent, or neuer presumptuous. It is oft occasion of mirth to see, how euen after sicke men are sometime perfectly recouered, the very ill opinion of remedies past (laboured into the conceite by the wauing of idle tongues) holdeth them still needlessly sicke, vntill their wiser thoughts draw their minds to forget their imagination, or to remember themselues: and thus vnawares they sometime ease themselues of their owne imposition, which was first the vaine supposition of a friend. Such friendship is oft simplicity, and haply sometimes knauery; but let the patient that desireth his owne good, be impa-

^e Distinguende
vires grauatae
& oppressæ à
languidis & at-
tritis. Hæ ma-
iora remedia
postulant, illæ
nullo modo fe-
runt.

^f Firmus puor,
robustus senex
tutæ sanguinis
missionem fe-
runt.
Fernel.

^f In decrepita
xitate sanguinæ
mitit Rhazes
vrgente valde
necessitate.

tient of such folly, and not enlarge his kinde heart vnto so vakinde hurt vnto himselfe, remembred (though it be humanity to heare a friendly voice) that the attendant of wisedome is slow beliefe. Oft and much babling inculcation in the weake braines of the sicke may easily preuaile with them, to forget both that which their owne good hath taught them, and also by a borrowed opinion from others indiscreete words, to corrupt their owne sense. It is the common custome of most common people thus ordinarily to molest and trouble the sicke. Their presence therfore is dangerous, & carefully to be either prohibited, or better gouerned. Common & vulgar mouthes easily incline scandalously to preuidice the things they know not. Hence it is in these daies a customary worke to dissuade physicke, while me not making right choyce of their Physition, or peruerting good counsell by their owne peeuiish frowardnes, and thereby multiplying vnto theselues continuall occasion of complaint, vniustly therfore accuse art, which they never duly sought, nor found, nor vsed, & therfore never knew. The offences that men iustly take, are the faults, the blots, the staines of vnperfect workemen, not of art; whereof art is as guiltlesse as they are void of art. Many because they may haply obserue some others by the too much & immoderate vse of physicke, sometime too hardly to keepe vnder their owne strenght, sometime haply to tire nature, or too continually to interrupt & perturbe her quiet fruition of herselfe, & the true sense of her owne power & strenght in her selfe; therfore in the other extreme they also with a nice and foolish morosity altogether contemne and reiect the temperate and moderate vse thereof, denying vnto God & nature their care, & duty to theselues, restraining nature from the priuilege of remedies which God hath giuen vnto her, and iniuriously suffering her to liue within them imprisioned, oppressed, and oft needlesly ruined. Physicke it selfe is honored by the mouth and mention of God himselfe, and in it selfe hath demonstration of it selfe, vnto them whose understanding doth give them eyes;

d In vitium da-
cit culpa fuga
si caret arte.
Herat.

eyes; but the ignorant and the excessive vse, the abuse therof, & no leſſe the peruerſe contempt & negleſt thereof, are the curse of God, and the ſinne of men. They therefore that perfwade the ſicke that they haue no neede of the Phyſition, call God a lyar, who expreſly faſh^h otherwife; and make themſelues wiſer then their Creator, who hath ordained ⁱ the Phyſition for the good of man. Let men therefore flie and take heede of ſuch foolish calumnie, and in their neceſſities let them remember their Maker, and thankfully embracē his bleſſing and benefite of eaſe and health, which thereby he hath commended and giuen vnto them; leſt vntaſkfull to him, and accēſſarie to their owne hurt; they periſh in a double ſinne. Beside the ordinary & meane ſort of viſiting people, doing in the former kinds very ſcandalouſly and continually much hurt, it is too ordinary vſe and manner generally with all orders of men: for ſince moſt men are not capable, worthy, nor underſtan- dingly able to diſcernē a true good; it is no wonder that the feweſt ſpeake truly good of good. Some of theſe ſorts do not ſimply or abſolutely diſſuade phyſieke, but (as an inducement vnto their owne practiſe and admittance) ſuch phyſieke onely as cometh vnknownne vnto them, out of Apothecaries ſhops, or from Phyſitions hands and direc- tions: thereby preferring their owne priuate ointments, plaſters, ceareclothes, drinkeſ, poſtions, glyſters, and di- eſts, because by time and cuſtome they are become famili- arly knownne vnto them, and now are of their owne do- mesticall preparation, & therfore are by their knowledge, acquaintance, and auouching of them, growne into ſome credite and reputation with them. With this iſiñuation, & officious promiſe of their knownne, gentle and pleaſant medicinēs, and of vndoubted good from thiſ their owne volucreſ, ſpes protesteſ prooſe and experience, many allure ^k the ſicke miserably to beguile themſelues; to exchange reaſonable likelihood, for perſonall confidence; the knowledge of the right and ſafe vſe of medicinēs, for the knowledge of the composition of their medicinēs; the preſciousneſſe of ^l Spes laqueo- capta arundine. pices, Cuius te- nues hamos abdidit antē ci- Tibull.

a In hora dolo- time and oportunity of health. For the partiall expectati-
 ris vehementis on of vncertaine triall, these knowne defects as the perpe-
 cibus quicunq; tuall consequences of this ignorance and want of know-
 periculo nos ca- ledge, as they are ordinarily admitted, so are they continu-
 ret. ally manifestly obserued and noted by others harmes, and
 Gal. de viet. oftentimes too late repentance: for since want of knowledge
 Febricit. doth euer lamely giue supply to any want, what safe ex-
 b Data tempora pectation or probable hope can the diseased haue of igno-
 proflunt: rant persons in their distressed wants? Old Eue will neuer
 Et data non be worne out of Adams children. Alas an apple can do no
 apto tempore great hurt. It is faire and beautifull vnto the eye, pleasant
 vina nocent. to taste, and but a trifle, a small matter, a little quantity, and of excellent quality; Adam must needs taste. It is good
 Ouid. for his eyes, it will cleare his sight, an excellent medicine
 c Ijs qui in mor- to make him see. What is more faire, more easie, more
 bi acumine e- gentle, more harmelesse, more cordiall, more daintie then
 uacuatione in- an apple? Eue in good will offered it, and so Adam tooke
 digent, si quis it. It made him also see; but Adam had bene better still
 cibum dederit, blind. A dangerous and incurable leprosie and infection
 magnum ope- thence seised vpon him, which after none but the great
 ratur malum. Physition of heauen and earth could cure. Many medi-
 Galen. devict. cines are small, harmelesse, gentle, pleasant, and in them-
 Febricit. selues do no hurt. But by accident, by consequent, by cir-
 c Si quis dolo- cumstance, death oft followeth them at the heeles. Milke,
 rem alui sub- broth, butter, and many other wholesome meates, iuices
 ductione vel in- and fruities in themselues, are of common harmelesse vse,
 fecta vena sol- milde, nourishing and comfortable, some of them some-
 uerit, pro hum- times soueraigne antidotes against many poysons, mitiga-
 moris exigen- tors of diuers paines; yet because sometimes against some
 tia, & vel paux- circumstances ^a against art or reason vsed, they proue a
 illum ita affectis destruction vnto the vser: and as sometime a smaller dam-
 ptisanam dede- age in mor- age, sometime a greater, so therefore sometime more and
 rit, p̄cipites tem. sometime lesse, obserued. Who almost suspecteth a messe
 Galen. devict. of milke or a cup of beere, ^b things so familiar and customa-
 Febricit. ry in daily vse and diet? yet permitted in some ^c conditions,
 d Lenitissimum sape erratum in vietus ratione irreparabilis damni causa. Galen de viet. Feb.
 death

death attend them, oft faintings, swoundings, sodaine extinction of the naturall heate, anxietie and vexation, with other accidents of easie corruption and putrifaction in the one, as of stupefaction and mortification in the other. This did witnesse a late Sommers sodaine heates, wherein the vnaduised hasty satisfying of thirst with cold drinke, by heapes in diuers places in Northamptonshire sent labourers & haruest people into their graues. With these for farther illustration, I might number without number many more; but vnto the wise and worthy, a word is sufficient intimation. And though many ignorant may speake faire and pleasing, and commend things that looke smooth, and smiling vpon the liking of the sicke; yet prouident necessarie will hence be warned to be wise for it selfe, not rashly admiting so dangerous ^e flattery, nor too swiftly trusting Syrens for their songs, nor Crocodiles for their teares: but in matters so nearly concerning life and death, duly and carefully inquiring, and according to the verdict of vnderstanding and reason, trying and examining, and not forgetting beside the hazard in vnsafe error by vnsufficient Counsellors, the losse of time and oportunitie for better helpe, which oftentimes is never ^a regained. And for enter-
 tayning so meane counsell in the vse of such meanes as car-
 ry a manifest danger and malignity in their nature and vse, invaluere mo-
 I could thinke no man so voide of counsell, as to neede ras.
 therein counsell: yet because experience of some errors. Ouid.
 herein past is argument of other remaining possible to
 come, I will onely by one example aduertise, and from
 that example it will be easie for euery one to raise a rule
 and caution ^d to himselfe. It is ordinary with many vn-
 skilfull busie-bodies vnder colour and pretext of gentle cunque dolore
 and safe dealing, to make familiar and ordinary the vse of Alterius discess
 perillous medicines, which haply also they do not so distin-
 guish or repute, and therefore cannot be said to lye, (be-
 cause they speake their thought,) yet tell not truth, be-
 cause they thinke not right. I was sometime solicited by a Historia
 carefull mother for her child, whom I found by a sharpe

^e Impia sub
dulci melle vo-
nena latent.

Ouid.

^a Serò medici-
na paratur, Cum
mala per longas.

Ouid.

^b Felix qui-
Alterius discess
Poste carere
two.
Tibull.

^c Historia.

and acute conuulsion violently distorted, and before time allowed leasure for preparation of remedies, swiftly strangled. In any propensity thereto in the constitution or other disposition of the child, was nothing which might apparently be accused; and therefore making diligent inquiry after some outward cause, I found that the suspition of wormes had occasioned the commendations and vse of the hearbe Bearefoote, which though ordinary and much accustomed for that end among women, and oft by good hap without hurt; yet we could not but with good reason hereof conuince, conferring the present harme (which no presumption could vnto other thing impute) with the danger and maligne nature of that herbe in production of such like effects: (although many for the like vse haue in like manner giuen it vnto their children without blame.) Thus sometimes some men haue devoured mortall poysons, not onely without harme, but with good and commodious effect. By these conueyances & through the like presumption, many vnwoeling bodies oft bury in themselues vnbewailed (because vñknowne) Ellebor, Quicksiluer, Precipitate, and the like, coloured with better names, and at the present vñperceiued. Desperate trials sometime bring forth strange deliuерances, yet neither is the boldnesse warrant, nor the escape encouragement. There happen oft in these daies many sodaine, maruailed and strange accidents, posing the best Physitions themselues, without doubt oft raised from causes by these errors vñknowne, secret, concealed, or haply by time before the effect appeare, forgotten: (for secret mischiefs long time insensibly vndermine before the sensible euent appeare.) For proofe of dangerous customes in ignorant hands, I will make one example a light vnto many. A woman sometime came to aduise concerning an extraordinary accident in her ordinary vse of spurge-comfits. She gaue (at the same time her selfe, and some others in the same house taking thereof with answerable effect and euacuation) vnto a very aged man eight in number (being her vsuall.

vsuall dose.) The first day they had no effect with the old man, and in all the rest performed their wont: she therefore gaue him as many the next day with the like effect, and as many euery day vnto the 10 day, with the like prooife. It was then her feare he had tasted his owne funerall feast before his death, but he suruiued the feare without sense of change or danger. Is it safe from this good hap, for other in hope still to hazard themselues in such vnsafe handling? Is it not rather manifest how ignorantly and commonly these creatures ouerlooke the danger which iustly wisdome and reason suspend and feare? Discreeete feare awaketh vigilance and circumspection, but ignorance of danger is void of feare, and therefore of care. Carelesse attempts draw harmfull and repented issues: and though good haps sometimes flatter vaine security, yet if seldome harmes be not wisely extended as a caution and example vnto many, the custome of negle^t will make the rare confusion quickly common. So large a feast of spurgeons comfis hath seldome kept so many holy daies in one belie, or a banqueting likenes so harmelesly priuiledged idlenesse in a working quality. The consequent hapned much fairer then could be foreseen or hoped. If for that cause any man will againe aduentyre the like, who will not imagine that in the thought he hath already lost his wits, & in the prooife may lose himselfe? If notwithstanding he escape, any man will wonder, but no man, I suppose, imitate. It may be haply deemed incredible, that so common and meane sort of people can attaine acquaintance with so dangerous instruments, as some before mentioned and other the like; but due exploration oft by the harmes occasioned doth testifie it, and the meanes of their acquaintance discouered doth proue it easie. Quacksaluers, banckrupt apothecaries, and fugitiue Surgeons euery where ouertrauelling the face of this kingdome, hunted by want of riot from place to place, are oft compelled to insinuate and creepe into the fauour of many meane people; and in their necessity do sell for gaine and entertainement, and in

their prodigality for lust and loue, these generose and noble secretes carrying on the outside the titles of famous medicines, and being within infamous poysons. And by this meanes quicke and desperate experiments, with such as thus like to gaine them, grow vulgar medicaments.

C H A P. IIII.

Fugitives, workers of iugling wonders, Quacksaluers.

*Fugitives,
Quacksaluers.*

*Empirici, Chy-
miste.*



OW seeing we are cast vpon the mention of the former sort of men, we will here for gining better knowledge of them, protract their short stay. Of this order are they who in townes and villages hang vp their banners and triumphant flags in fields, of broken armes, rotted legs, and halfe faces, and haply also timber for new, displaying at large before the simple amazed multitude, their prouision of shot and wildfire in quintessenses and spirits: scouring vp before them goodly store of harnesse wherewith men of all sorts may arme themselues against all diseases; discoursing with what agility they can soudre new grifles for old noses, and newly againe infranchise French limbes, and finally making themselues admirable tinkers of all infirmities. Amongst these men credulous mindes may see things invisible; beggers are enabled to sell gold to drinke, that want siluer to make them eate. Aurum potabile, the naturall Balsamum, the Philosophers stone, dissolued Pearle, and the like inestimable glories and pride of Art and nature, are their professed ordinary creatures and the workmanship of their hands, in whose hands are nothing but idlenesse, & theft, and beggerie. To ingage wonder aboue wonder with admiration vnto the beholders, some of this sort will not seeme nice to cut their owne flesh, that it may be glory within few howres to heale it vp againe, the paine being pleasure which is inuited by consent, and recompenced by gaine. It is strange to see how these men leauing their old occupations and mechanickall mysteries wherein

d Quod si do-
losi spes refusse-
rit nummi, Cor-
uos poetas, &
poetidas picas
cantare credas
Pegasium me-
los.

Persius.
g Clinicus He-
rodes trullam
subduxerat æ-
gro, Deprensus
dixit, stulte quid
ergo bibis?
Martial.

wherein they were educate, sodainely finde themselues inspired with a spirit of reuelation of rare secrets, and thereby promise vnto themselues and others miraculous wonders. And it is indeede true wonder to see with what agility they are able so grossly to deceiue, and in the end like noble Chymists, hauing extracted siluer out of the baser mettall of idle words, in smoke they vanish, leauing behinde them the shadow of death, with those who leauing the day light of clearer vnderstanding neglected, rashly run themselues into the mist of imposture and ignorance. Thus preualent is faire pollicitation and vaine wonderment. If men would consult with reason & iudiciously consider; though their wonders were truly to be wondered, and worthy to exercise the wise and learned in their extircation (as they are the vanities and inanities of argute and subtill couisnages,) yet must it neuer be forgotten, that wonders yea and miracles themselues are so lie neuer arguments of truth or sufficiencie, but for the most part fruites of vnprofitable curiositie, deceiuing the simple, amazing the multitude, and giuing way and credite to vntruth, couisnage and iugling. Therefore in this kind the diuell himselfe is excellent, and for the most part it is one chiefe part, a true marke and prerogatiue of his followers, Coniurers, Sorcerers, Witches, and Iuglers; who wanting true worthinesse in themselues, make vnto themselues these glorious couers. God hath giuen nothing vnto man, but for his traueil and paine. And according to his studious industrie, care, prudence, prouidence, affiduity and diligence, he dispensemeth vnto him euery good thing. He hath not ordained wonders and miracles to giue supply vnto our common needes, nor to answere the ordinary occasions or vses of our life: but our i
owne needfull discrete indeauors euer depending vpon
his prouidence. Truth and sufficiencie receiue not their
iust triall by rare workes or casiall euent, but by an i
habituall and continuall prooef and exercise in their daily, or
ordinary, and proper subiects and occurrents: whereunto

Scientia, in-
tellectus, prudē-
tia, sunt habitus,
qui vigili studio,
labore, diligen-
tia & astuecen-
do acquiruntur.

truly and pertinently they apt and fit euery designe and action: whereunto their owne vpright iudgement is a trustie guide, and others eyes vndeceiued witnessses. And thus if men will learne to guide themselues, they shall not so commonly and easily lose their eyes in the gaze of wonders, nor their reason in the maze of such inexplicable and intricate folly.

C H A P. V.

Surgeons.



H A T which hath bene formerly said suffiseth to point out the deceiuers last mentioned. Their affinitie giueth occasion to mention in the next place, their next neighbours, diuers our common vnlerned Surgeons, hauing neither letters nor humanity, nor euer acquainted with the dialekt and language of the learned. These men for the most part esteeming themselues deserving well for the operat^c vses of a skilfull and well exercised hand in wounds, incisions, amputations of sphaelate parts and the like, hence take vnto themselues an emerited priuiledge in physicke practise. Some also venture farther, and for some rare experiences arrogate vnto themselues ability, a power and authoritie to educate & institute Physitions, as an vnder-growth vnto themselues, by lying promises, persuading many honest simple parents to commit their children, otherwise perhaps more fortunate and ingenuous, to be their apprentices. Hence it cometh to passe that many in these daies thus traded vp by their example vnto a nimblenesse of deceit, and of aduenturing in all occurrents, so ordinarily promise like gods, dare aboue men, and act like diuels crucifying the liues of poore men: while by the grace of one good^d deede of good hap, the oportunity of committing many tragedies vnspeaken is gained. And thus is the world furnished with factors for the graue and the perdition

c Ac si interiores affectus sensu cognoscatur, aut manus operarâ curentur.
Riolanus.

d Quo fieri possit modo Seuere, vt vir omnium pessimus Charinus, vnam rem bene fecerit, requiris? Dicam, sed citò: Quid Nerone peius? quid thermis melius Neronianis?
Martial.

perdition of mankind. An example of double impudence
let here witnesse. A gentleman of Northamptonshire
vexed with an ulcer of the bladder required my aduice.
Vnderstanding by the daily abundance of purulent mat-
ter in his vrine (for the space almost of halfe an yere be-
fore continually obserued) together with some store of
bloud oftentimes withall, (neither of which the bladder, it
selfe and the exilitie of the veines thereof could so plen-
tifully with so easie ^e accidents afford) as also by the more
perfect permision thereof with the substance of the vrine,
that it was not onely an affection of the bladder, but a
greater and more dangerous in the reines, (about the re-
gion whereof was euer much paine and weakenesse) and
coniecturing them past possibility of cure (their substance
already so far spent) I refused to promise or meddle farther
then by palliative cure, wherein accordingly I insisted a
long time with good ease and satisfaction vnto the pati-
ent. At length by some friends there was commended
highly for a farther and better performance, a Barber Sur-
geon, who thereupon being required and conducted thither,
came vnto the gentleman, and according to the com-
mendatiōs premised promised to cure him in sixe ^f weekes
space. Shortly after the patient complaining of want of
sleepe, he gaue vnto him a Ladanum pill of Paracelsus,
and after Mercuriall pilles for another supposid. end; by
the vse whereof in his body, then by the length of his dis-
ease exceedingly before weakened and extenuate, he pre-
sently fell into an amazed staring sleepinesse, or an asto-
nishment betweene ^g waking and sleeping, wherein after
he had continued a naturall day, in the morning following
he was sodainely surprised with acute and epilepticall
fits and a generall convulsion, with foming, gnashing
his teeth, loud stertors and the like, whereof after in one
day he had passed 8 or 9 fits in my sight (being then vpon
that new occasion newly required, the Surgeon ^h flied) he
was after my coming and meanes vsed partly by Theria-
call glysters, suppositars, and antidotes fitting the present

Historia.
e A pure longē
putidiore quod
à vescis sepa-
ratim exit, gra-
uiora solent in-
ter meiendum
assurgere acci-
dantia. Pus
quod è renibus
descfluit, substan-
tiæ est magis
subtilis & ela-
borata, ideoq;
cum minore
difficultate per-
meat, dolorem
que minorem
creat. Renes
præterea sunt
pates indolen-
tes magis quā
vesica, & par-
tium aliarum
consensum mi-
nus ducunt vbi
magis compu-
truerint.
f Aut facere in-
genui est, aut
non promisse
pudici.
Catull.
g Coma vigilās.
dictum Galeno,
lib. 4. de loc.
affect.
h Qui nondum
stygias delcēde-
re quærit ad vu-
das, Tonsorem
fugiat, si sapit,
Antiochum.
Martial.

cause and accidents, through the grace of God vnexpectedly deliuered, after he had by stoole thus procured, auoyded one whole pill vndissolued (seene by diuers well vnderstanding witnessses present,) as also diuers small fractions of Quicksiluer fluctuating and floting like white pinnes heads, as the women that saw reported vnto vs. To make the cause of these accidents yet more manifest; it happened that two maid-servants there attending vpon the gentleman, by their continuall conuersing neare him and the infected sweate of his body, fell strangely and so-dainely into the same fits one after another by course, and each hauing suffred sixe or seuen apart, were carried forth, and after that time neuer since (as I yet heare) nor euer before had the like, as they both then said. One of these now liueth maried in Towcester in Northamptonshire, the other was lately servant vnto an honorable Lady. This history is knowne vnto many of note and worth beside. To conclude, the gentleman thus escaped, and grew by little and little vnto his former senses and strength as his first disease would permit. Within a quarter of an yeare after, or thereabout, another Surgeon againe put the gentlemā into a new hope of recovery: & although the report of my iudgement did somewhat (as I heard) shake his confidence, yet not conceiuing my reason nor seeing the cause, and supposing no other but the ulcer in the bladder, he tooke him in hand; and in his hand within few dayes he left his life, according to my prediction vnto diuers his friends concerning this second attempt likewise solicited. By these examples it is manifest, both how bold and confident ignorance will be, as also how powerfully and bewitchingly it deceiueth the distressed minde, easily prone^d to beleue that which it desirously would. From hence also may be conjectured how commonly such errors by these ignorant persons in likelihood befall, yet for the most part either for want of knowledge vnespied, or by the priuacy smothered. For if they kill, a dead^e man telleth no tales: or if by chance they sauie one life, that

^d Quid nimis
miseri volunt
hoc facile cre-
dunt.

Senec.

^e Nixey's & Saville

shall

shall be a perpetuall flag to call more fooles to the same aduenture. This is commonly seene in the vulgar custome of curing the French disease by Barbers and Surgeons, who precipitate commonly euery one alike, and confusedly without respect or order thrust all through the purgatorie of their sweatings, bleeding, vomiting, vnctions, plaisters, and the like. Hereby many needlesly intangle themselues vpon meere supposall and feare, and many take more then necessity vrgeth; and others for satisfying that necessity, neglect a more materiall, and flying too timorously and rashly a knowne inconuenience, run headlong vnknowing into an after too well knowne vnrecouerable mischiefe. For if they that fal into such rough handling be strong in themselues, and no way liable to the harmes of such desperate remedies, and be free from the implication of all other diseases besides, (which entring by their breaches may interrupt their smooth passage, and make pernicious their French medication) they may haply escaping the danger, for the hazard attaine their desired deliuerie, as is in some seene. But if nature haply be weake, or the disposition of the sicke subiect to the perils of that cure (which these men seldome do or can consider) or any other disease lie in waight too prompt to trust with any aduantage, (which these men want knowledge to foresee) the acquaintance with such remedies may easily proue a greater plague vnto the greatest poxe. How can he that considereth the disease and not the person (as is vsuall with these men) because the contrary is not possible with ignorance) how can they I say in curing the one but indanger the other? We see ordinarily, the same medicine in the same force vnto one man is scarce sensible, vnto another is a sting; vnto one fauourable, vnto another cruell; in one wanting edge, in another exceeding. It therefore requireth learned ability to discerne the hidden ods and differences, thereby iustly to distribute vnto euery scuerall his proper and fit proportion of the same thing. Neither is it safe to accommodate so harmefull helps as belong to

g Lepidè illud:
Sol successus in-
tuetur; errores
tellus operit.

e s 78 ad 100
iuxta et iarpul-
ar, &c. Non co-
munis homo

curatur, sed fin-
gulorum quis-
que.

Galen de Meth.

Med.

f Habenda e-
nim ratio non
manifestæ mo-
do qualitatis,
sed & occultæ,
tum vniuersu-
mque i[n]conu-
niperias.

so cautelous a cure without a iudicious view, not onely of this strange disease it selfe, but also of the mixture or

g Morbi e-
dum humoru-
rum in ea-
dem sede non-
nuquam sicut
confusi, non-
nuquam in di-
uersis autem
partibus, diuer-
simodè dispo-
siti. In omnibus
secundum vari-
tas, diuersas autem
contrarias indi-
cationes, ab yr-
gentiore auspi-
catur prudens.
Medicus, singu-
los perlustrat,
leuissimos ver-
sat.

g Morbus con-
iunctus exigit
curam coniuncti-
Etiam ut sim-
plex simplicem,
in coniunctis,
verò quæ poti-
or potiorem
exigit non neg-
lecta altera.

Galen in Aph.
Hippoc.

b Plurimi me-
dici similes vi-
dentur nauium
rectoribus.

In tranquillo mari regendo si quid errent peccantem, error non patet. In aduersa tempestate
errore aut ignorantia facile nauem perditam in omnibus liquido constat. Brud. de vist. Feb.
least

8 coniunctione of any other maladies and respects therewith, whose necessities may and do oft forbid and prohibe his remedies (that being a medicine to one disease which is a mischiefe to another, and an ease to one which is a sorrow vnto another.) It is therefore no maruaile, that while these men contemne order and method, and the learned examination of these and such like circumstances, and blindly prosecute issues vnowne to foreseeing reason, they therefore (though sometime they remoue a mischiefe) yet either equall it againe with the like, or exceed it with a greater, or else oftentimes not profiting nor satisfi-
ting the vtmost patience and painefull expectation with the smalleſt good, effectually double the greatest euill. This for that all men see not, few consider, many forget, & ſome ioyously escaping defend. The hurt is oft vnespied the harmes vñheeded, the shamefull wrongers and homi-
cides with the dead buried, and the good haps by many foolish liuing idly admired, vnto the increase and continu-
ance of multiplied mischiefe. Hereof ſolie for the moſt part wofull experience is capable, neither reason, nor ex-
ample, nor any aduice warning or moderating, though the ordinary batteries from hence euery where almost leau-
e rotten and mangled monuments of remediless cures, if not present with the cause, yet neuer farre of, and though ſometime long, yet euer certaine. For though where the body is ſtrong, oftentimes many groſſe errors may be by the ignorant committed, and yet not eſpied, (because where is ſtrength there is leſſe ſenſe and eſteeme of harmes, (weakneſſe being only vnable to beare or endure without complaint) yet the inſenſible ſting doth oft breed the moſt eſteemed poſon, in the lateſt ſenſible ſmart. The er-
rors of the vnskilfull Pilote though great and many, in the calme are not^h conſidered, but in the dangerous ſea the

least error offereth the ougly shape of his owne foulnesse.

In bodies not easily harmed many rash harmes are hardly discouered, but in dangerous cōditions the least lapses are heauie loades. Ignorance therefore is onely good when it doth no hurt, whereunto it is neuer wanting in her propertie, but onely sometimes in power. It is obiectēd, that wise and learned men do oft mistake. It is true: where is the greatest wisedome the most incomparable, yet there is, and neuer must be sometimes mistaking and infirmities. The reason is, for that absolute perfection is aboue the nature of mortality. He therfore that in his art or faculty doth neuer erre, is ^b more then a man. Hethat most seldomē ^{dd}, nor

grossly, nor easily erreth, and for the most ^d part and commonly frameth all his iudgements and actions vnto right reason, he is onely a right and ^e complete Artist. Hethat non aliter fiunt, grossly or easily or commonly erreth and mistaketh, iustly meriteth the name of an ignorant and idiot. This is the plaine and vncontrolled difference betweene the learned and vnlearned. It is yet farther obiectēd, that oft as good happe smileth vpon these ignorants as vpon more learned. It is sometime true, but it is wisedome to distinguish how.

All things that happen vnto the ynderstanding and notion of the mind (which is the guide of all actions) are either ^f in themselues certaine and demonstrate, or necessary by consequent, or probable and of likelihood, or of contingen-
ce and good hap. In the first the truly learned cannot erre; in the second not oft nor easily. But in both the vnlearned is euer subiect to error, as vnable to distinguish plaine truth from seeming appearance. In the third the learned may be ^g deceipted, but not so commonly and easily as the vnlearned. In the fourth good hap and blind fortune is in different vnto both, and therein the foole hath

qua p̄cedentium. Id est, ex apparentib⁹, vel euidentib⁹ aut certe ex demonstratis an-
teas; primum speciem sensus indicat, secundam ~~conuincit~~ p̄mitit, tertiam ~~conuincit~~: quar-
tam consensus ad confessa siue ea apparentia siue, siue euidentia, siue antea demonstra-
ta. Galen.lib. de Opt. Sect. 1g. Neque idem vñquam æquē est beatys. Neque est quis-
quam quem non aliquando videre Sufficiunt possit. Catull.

oft as good hap as the wise man. But he that hath common sense may discerne great ods.

The learned hath a prerogatiue in three parts vnto himselfe, and an equall part with the vnlearned, in the fourth. The learned hath

for his light and guide either knowledge, whereof is^b demonstration, and thereby are his actions more certaine; or

reason and iudgement, and thereby are they more tried vnto right and truth; or right probability and artificiall

^c coniecture, and thereby are they more seldome fonder-

^b Scientia est
habitus demō-

stratiuus, habet
que principia
nota & eterna.

^c Artificialis
cōiectura quā
propē accedit
ad veritatem.

Galen passim.

^h Insipiens mo-
uetur falsa fīōis
specie, non fine.

^f Quod casu fit,
ut quod natura
fit, expectatio
fit, fērē tempe-

fit, vel vt pluri-
ta mōra fit;

ut quod natura
fit, expectatio
fit, fērē tempe-

fit, vel vt pluri-
mūm fit.

^g Quippe deest
fīōis cuius gratia
agatur, ubi casu

aliquid fit. Ne-
gatio fīōis ponit
cautum. Positio
fīōis negat ca-
sum. Sapiens

verō sine pro-
posito sine ni-
hil agit.

^b Tūtus & intrā
spēm veniæ
cautus.

Horat.

^l Semper metu-
it quem sœua
pudebunt.

Lucan.

^Historia.

^d Minc illa Empiricorum miranda gesta & vulgata miracula. Riolanus.

ring. The vnlearned wanteth all these helps, ^h and is led

only by bold aduenture in hope of good hap, which after

long expectation is but seldome ^f scene, and then soone

gone. For the bounty of good hap is not euery day, and

inexpectatio fit, when it sodainely like a wanton sheweth it selfe, her smiles

& rārō & incer-
ta mōra fit;

ut quod natura
fit, expectatio
fit, fērē tempe-

fit, vel vt pluri-
mūm fit.

these men are the only fit instruments. Where the learn-

ed foreseeing the slippery hope of meānes, and the nuta-

tion and staggering of nature, doth make warie ^h procee-

ding (vnwilling where the caution is so nice that the acti-

on cannot be safe, to vndertake so hard^l an office) there

these men (who thinke nothing hard though impossible)

being euer ready to giue bold aduenture, may hap luckily

to ouersute the danger, and thereby the cure must needs

be a mighty ^d deliuernace. An ancient gentleman of

Northamptonshire, being then my patient, related vnto

me among our merriments his medicine for a continuall

head-ach and giddiness, which in time past had long

vexed him, and solicited diuers good Physitions in vaine.

By chance he met with an angry Surgeon, who being by

him in some words prouoked, and finding the gentleman

alone and far from companie or rescue, with a knaffe vnto

the vtmost perill of life soundly brake his head, and plen-
tifully let him bloud in diuers places; but life escaping, he
thereby deliuered f him of his diseases, whereof more wise
and deliberate counsell could neuer with much labour and
long time free him. It was a great ouersight in his learned
Physitions, that they could not foresee, nor would not
prescribe so fortunate a remedy. Thus malice was as hap-
py as an Empericks bold attempt, yet herein was some-
what better, that it was freely bestowed. *In like manner,
vnto another so far ingaged in the Neapolitan disease,
that discrete counsell durst not oppose equipollent re-
medies, a woman (purposing to poyson him) gaue an
vnknowne dose of rats-bane; and thereby nature driuen
vnto her vtmost and last shift, setting open all the passages
of his body, at once with the poyson wholly expelled the
former disease. Thus issueth wondered good out of di-
uellish and dangerous acts. I condemne not sharpe and ex-
treme remedies, when as extreme c neede requireth them;
neither do I commend a trembling and timorous iudge-
ment in prescription and accommodation thereof where
is d needfull. But I admit not hard or sodaine c attempts,
but onely in extreme necessities, where also the f strength
of nature hath by the iudicious and learned bene careful-
ly foreballanced betweene hope and hazard: without these
respects the vse of hard and vehement remedies by the
hands of vnlearned Practitioners are growne too com-
mon. It is therefore good for men to take heede, how
they too boldly walke in the common tract of Empericks
and vnlearned, whose waies oft troden grow slippery, and
therefore not varied prooue dangerous. It is sometime
nearest way to go out of the common way, many times
the fairest way, and not seldom the safest way. For though
diseases may be of easie note and well knowne, and the
vulgar medication no lesse otherwise apt vnto the necessi-

f Ab istius or-
di errore nasci-
tur experientia
n. xiiii & xv. &
xxii p. 154.

Galen, de Sc. Et.

* Historia.
c Sæpe milera
auxilia tolerabi-
liora faciunt
mala miliora.

Leuin. Lemn.
d Dabiturque
licentia sumpta
pudenter.

e Το γε παλιν οι
ἰξανίνες τὸ στόμα
κυνέος τραχεός.
Plurimum atq;
repente quo-
uis modo cor-
pus mouere pe-
riculorum.

Hippocrat.

lib. 2. Aph.

f In extremis
moibis extre-
ma exquisitè re-
media optima
sunt, vt Hippo-
crates. Sed a-
gendi iudicatio
semper sumen-
da à viribus, nec
deploratos at-
tingat Medicus.

neque in
in ascite utilis,
sed plerunque
lethalis. Ideo
frustra tentatur
fractis viribus
aut vbi hydrops

succedit chirrho aut febribus ardentibus. In extractione calculi vesicæ cæendum etiam à
longo dolore fractis viribus. In partium etiam principum vehementiore affectu diacrydiatis
cæendum caute, &c.

tie; yet may one small circumstance onely by it selfe making the disease different, once escaping an vnskilfull and blind eye, for euer after ouerrun the hopefull vse of any other meanes, and frustrate the happinesse of after-health by better coinfell. This is the reason that so many sodainely and vnsupectedly perish not without wonder in the vnskilfull practitioners hand, who casting his eye vpon nothing but that which is common, taketh for a great stranger what is otherwise, and therefore not foreseeing, his coming is not prepared to entartaine or intercept him with best aduantage; nor giueth nor taketh warning of him; and therefore is so sodainely oft surprised by him. I may hereof giue a rare instance in an esteemed friend sometimes a learned Diuine, who by some rash aduise, his estate at that time not duly considered, required of an Apothecary a strong medicine against the stone (wherewith from his childhood he had bene euer hereditarily & molested. The one prepared it, the other tooke it, both expecting no other vse or consequent, then that which was vsuall to such a medicine. But the same night that potion violently descending brake through his ^h bladder, making therein two issues, whereby the vrine came from him immedately then, and continually after by those two breaches, before it could attaine the vsuall passage or conduit. Hereof was then witnesse a graue & learned gentleman an ancient Doctor of Physike vnto whom this patient did flie for his iudicious aduise in this sodaine mischiefe, and with whom my selfe had seriuos conference about that accident, both of vs lamenting his so vnhappy distresse and misery.

Historia.
g Qui calculi
duo concr
eruerint si
medicamentis
apris distolui
poslunt qui ve
rò diutius exic
cati & indurati
nunquam cura
tur, ideoque pe
riculosè irritan
tur.

Rondeletius
de vrin.
h Lapillis in ve
sica subsistenti
bus crabones
irritant quicun
que saxitragis
deturant te
mer.

Regelan.

C H A P. VI.

Apothecaries.



ER E so faire occasion offering their memory, we may not forget our Apothecaries. Among them also some to do a friend an vnlenced friendship, or to keepe their wares in motion for feare of corruption, will haply sometimes offer a casuall good turne, to any that like the ventur. I must needs say for the priuilege of Apothecaries, that if any may haue prerogative to be Physitions, by the excellencye and rare choice of medicines, it is most proper vnto them; who haue with them registered and inrolled the priuie choice, trust and command of all the best remedies, and haue the best light to gesse at their best vse. Nay I may commend them farther; that for the excellent preparation and knowledge of medicines they sometimes may excell some Physitions themselues: but aboue and beyond the preparation, the right and iudicious dispensation is truly worthy, commanding and directing their safe and prudent vse. This skill requireth an vnderstanding able to raise it selfe aboue both the medicine and the maker, vnto the great Maker of them both, and from his generall decree and counsell in the administration of all things in nature, to leuie and liuite circumstancess, proportion, time, place, quantity and quality, according to the manifold severall purposes and infinite vses for the preseruation, conseruation, and continuance of health and life vnto mankind. And herein how far it behoueth the erected mind of higher contemplation, to exalt it selfe in consultation aboue the elementary consideration and composition of a medicine and the vulgar and common sense, the continuall exquisite vse and exercise of the most incomparable prudence and learning in the ordinary and daily difficulties that befall the health, do plainly proue and demonstrate. It is not the medicine

g Quam enim
Proportionem
Architectus er-
ga clementari-
os lignariosque
fibros & ahos
quibus imperat
gerit, eandem
Medicus erga
ministros suos,
herbarios, ve-
nam scindentes,
cucurbitulas
admoventes &
Clysteres im-
mitentes.

Galen in lib. 6.
Hipp. de Morb.
vulgar.

h Naturæ legi-
bus Medicinæ
leges semper
contentanæ.

Ferno.

i Vt medici cu-
iisque auxilij
quantitatem, oc-
casione & v-
tendi modum
cognoscimus, vt
ministriverò
venam fecamus
& reliqua ma-
nibus opera-.

mur.

Galen. in lib. 6.
Hipp. de Morb.
vulgar.

it selfe, but the iudgement and knowledge of the learned, and right accommodation annexed vnto the wholesome medicine, that addeth vnto it a worth aboue it selfe; whereby it doth far exceede it selfe in excellency, in variety of greater good, in distinction of more proper vse, according to art and reason thereto conducting it, which is the life of euery application and accommodation in all things. Hence euен the greatest clerkes with this sufficiency prouided, haue not blushed to borrow or learne a good medicine at a simple and vulgar ^c hand, yea from fooles and brute beasts, in their owne more excellent adaptation as the soule vnto the body, conferring the full and true perfection. The Ancients themselues haue not shamed so to do, as Galen in diuers places professeth of himselfe. Vnto Apothecaries therefore that faithfully and truly apply themselues and their whole indeauor, that haue tried and experienced skill, and vse faithfull industrie in fitting wholesome and incorrupt remedies to attend each honest need and necessity without fucation, adulteration or deceit, and containe themselues within themselues, no man can deny a worthy esteeme both in priuate thoughts and publike estimate; but if the pride and maister-ship of the medicine stirre once in them the ambition of medication, as in the former men commēd them, so in the second they shall iustly condemne them: and as in the one safely vse them, so in the other with safe discretion refuse them, fearing lest with Salomons fly being taken in the Apothecaries boxe, they also in like manner make a stinke of the medicine, & an end of themselues. Valleriola mentioneth an Apothecary who with the imprudent vse of quicksilver poysoned himselfe. I knew sometime an honest and approued good Apothecary in Warwickshire, who imitating a prescription of precipitate against an inueterate disease which he supposed in himselfe, exulcerated his guts, and therefore died. These experiments in other then themselues had bene bloody and vnhonest, and in themselues rather then in other argue their strong confidence, (which there-

^c Neque enim
turpe est per
vulgar & anicu-
las profecisse.
Non enim pu-
duit maiores
nostros in mul-
tis remedijs
brutorum disci-
pulosse profite-
ri, Quin & ac-
ceptis a vulgo
remedijs adhi-
benda ratio &
reetus vſus, in
quo summa ar-
tis posita est.
Holler. Instit.
Chirurg.

Historia.

therefore might easily seduce them to be in time bold with others.) Example and imitation (which are the rules of an Apothecaries practise) are but patterns of another's sufficiencie. Sufficience therfore being not their owne, it is sufficient to put them in mind of their owne. It is good for euery one to be contented and contained within his owne lists, and of his owne store with liberality to lend, and of another's with loue and licence to borrow. This vpholdeth societies and good orders in common weales, maintaineth mutuall neighbourhoođ and humanity, friendly and iust commerce with loue and loyall reciprocation, and distribution of euery right to euery owner, with good to the generall and common, and without hurt to euery priuate and particular. I say nothing of bankrupt Apothecaries, who haing left their owne standing become walking merchants, and with a few pedlarie wares remaining keepe shop in their owne hose, or else in their guts, who (wanting other vse) imagine them sufficiēt to make cleane the kitchin. Let thē that desire their meate in the stomacke should long finde good cookerie, take heede who put herbs into the pot. It hath bene required and by some imposed, that a Physition should be both Surgeon and Apothecary himselfe. It is easily decided. In iudgement, skill, knowledge, and ability of direction, it is very requisite and necessary, and the contrary is not tollerable in a true architect: but every particular execution^e or manuall paines and trauell is neuer vniustly, sometime necessarily, and oft more conueniently distributed and deuided vnto others, whose vicissitude, assistance, and oft more ready handling thereof, is as sufficient, nothing inferiour, yea for operary prooſe and cunning handworke far without enuy^f ſuperior, because the maine and continuall exercise therein, doth therein also make the meaner judgement better apted and more prompt. Galen indeed himselfe in necessity, & want of other (whose better and more ſpeciall practise and exercise therein might make it their more proper performance) put his owne hand vnto^g chirurgie: but when

e Ei qui praſi-
det, ſcire opera-
ri necessarium
non eſt, ſed po-
tius aliorum
minifterio vti,
Aristot. polit. 3.
f Διὸς καὶ ἵππος
ιδότες οὐδὲν οὐδό-
των πράκτη καθά-
ποι. Nonnulli
neſcientes
quād aliqui ſci-
entia ad opera
ſuor magis ido-
nei.

Aristot. eth. 6.
g Primi medi-
cina parentes
& veteres Graci
Medici ferē
omnes huma-
nitate ducti (v-
bi ita res poſtu-
lauerit) ſuis ma-
nibus operabā-
tur in ciuitati-
bus nondūta
populofis. At
vbi hominum
multitudo in-
creuerit, aliō res
delegata eſt.
Hiac etiam
Principum edi-
cūs diſtincta ex-
tant Medicorū
& Chirurgorū
minifteria &
officia.

he found it another distinct office, as an ease vnto himselfe and a commodious liberty & inlarged helpe to his other imployments, studies and care, he thereunto referred hand-operation, though euer haply conferred his mind & judgement. In like maner Hippocrates refuseth by ^b oath to meddle in Chirurgerie, & expesly in the extraction of the stone of the bladder, and leaueth it vnto those that are therein exercised. The fewer offices the lesse distraction, & where lesse distraction, there is the better bent vnto the more maine and proper scope. Where therefore with as sufficient supply by others, the suffection or deputation may ease of a burthen (as indifferently else were imposed) there (the businesse lesse, and the diligence and incum-bence equall) the remaining taske must needes be completely and absolutely attreded & perfected. Concerning the Apothecarie included in the Physition: indeed the first

Ancients were Apothecaries vnto themselues, because in themselues onely was then newly sprouting in the infan-cie, the inchoation of that skill, and therefore as yet they could not ^c communicate perfection vnto others. But now time and age haue accomplished it, the Physitions eye and skill hath vsed anothers hand both as a needfull and ^d requisite ^d helpe in the mechanicall ministery, and also as an aduaantage and ease to the more necessary, laborious, and studious trauels of his mind. In ordinarie dispatches ther-fore it is vnauidably necessary an Apothecarie be euer at hand, as faithfull as his owne right hand, and in extraor-dinarie the Physitions owne heart must onely trust his owne hand, and his owne eye witnessse their consent. This equitie may satisfie curiositie.

^b Nec verò cal-
culo laborantes
secabo, sed viris
Chirurgiæ ope-
rarijs eius rei fa-
ciendi locum
dabo. Hippoc.
iure iurando.

^c Omnes artes
rudiiores primū,
tractu deinde
temporis absol.
uuntur.

Scal. Poet 3.

^d Medico tñl.
ræ artes aptam
materiam præ-
parant, ipse na-
stros suppeditat
Galen. in lib. 6.

Hippo. de morb
vulgar.

CHAP. VII.

Of Practisers by Spels.



Ow to leue both Surgeon and Apothe-
carie, the opposition against the vse or
need of either, doth put in mind in the possis Hunc ho-
next place not to forget those, who pro-
fesse the performances, vses, and end both
of Surgeon & Apothecary, yea and Phy-
sition himselfe without their helpe or need: such are such
as cure by spels and words. If men beleue as reason would
and as reasonable men should (for men are no ^c men if vn-
reasonable) of any effects from spels, among the wise is no
true reason or cause, and without reason can be no right
perswasion. Betweene a true cause and his ^d proper effect,
there is an immediate necessity; betweene a cause by acci-
dent and his effect, there is a ^emediate consequuation: but
this cause being onely in opinion, can be no more then o-
pinion, and in opinion is no truth. Some finding spels to
do no good, obiect as a good, they do no hurt. This hurt I
am assured they do; while men haue gaped after such sha-
dowes, they oft in the meane season haue lost the sub-
stancialle, their life and health: which while due season offe-
red vnto them that had learned to know oportunitie, bad
scholers were still at spelling schoole. To speake more se-
riously of such a toy: If the faithfull and deuout prayer of
holy men (vnto which the promise of God, and the ble-
fings of men are annexed) hath no such assurance or suc-
cess of necessarie consequent, without laborious industry
and the vse of good meanes, how can religions or reason
suffer men that are not voyd of both, to giue such impious
credite vnto an vnsignificant and senslesse ^h mumbling of
idle words, contrarie to reason, without president of any
truly wise ⁱ or learned, and iustly suspected of all sensible
men? It shall be no error to insert a merrie historie of an
approved famous spell for sore eyes. By many honest
lib. 6. & 10. de simpl. Med. facultat. Theophrast. in hist. plant. l. 9. Aug. tract. 7. in Euan. Iohannis.

^c Nec credere
minem, huma-
na qui ratione
caret Maximiā,
vel ut alij, Cor-
nel Gall.

^d Causa imme-
diata protinus
per se coheret
cum effectu.
Sca. iig. de subt.
^e Causam per
accidens sequi-
tur per accidens
effectum.

^g Quod neque
religio præcipit
dec oritur ex
causis naturali-
bus est supersti-
tio. Melanth.

^h Scripta, verba
annuli, charakte-
res, signa, nihil
valent ad pro-
figandos mor-
bos; si nulla su-
perior potestas
divina vel ma-
gica accelerit.

Finania itaque
sunt vereque a-
nilia credetum
animos super-
stitione occu-
pante Fernel. de
Abd. rer. causis.
ⁱ Vide Galenū

H testimo-

testimonies, it was a long time worne as a iewell about many necks, written in paper, and inclosed in silke, neuer failing to do soueraigne good when all other helps were helplesse. No sight might dare to reade or open. At length

• Diabolus effodi-
at tibi oculos,
impleat foramina
stercoribus.
Wictus de p̄c-
stig. cap. 4.

• In thought.

• In deed.

• Neque enim
verum est ho-
minem ab ho-
mine noceri
posse verbis.

Sed d̄emon cre-
dulitate decipit

hominem ut
socium habeat,
tum impietatis,
tum aeterni ex-
tij. Scal.de subt.
f Phantasia im-
perium habet
in sp̄i itus &
humores, qui
sunt morborum
parentes.

• Sensus interi-
oris motus per-
petuus. Aristot.
de insom.

h Galen.lib. 6 &
10. de simp. med
facultat. Consi-
dere doctos &
banos Midicos
medicamento-
rum substantiæ
præcipit, non
verbis aut car-
minibus.

a curious mind while the patient slept, by stealth ripped open the mystical couer, and found the powerful characters Latin, which Englished were these: The ^b diuell digge out thine eyes, and fill vp their holes with his dung. Words without meaning are nothing, and yet so here are best. Of nothing can come nothing (much lesse good:) yet so ^c it was, and yet it was ^d not so oathes and testimonies auouching the one religion, & truth ^e denying the othes. Thus oftentimes things haply begun in sport and ieast, with light minds, by vaine opinion grow to sooth and earnest. It is strange in these daies to behold how this follie doth laugh euen wise men to scorne, while their vnreasonable parts of imagination and fancie, so iuggle with their iudgements and vnderstanding, that they can scarce containe themselues from beleeuing and consulting with such ridiculous folly. Thus able is fancie, not onely to deceiue sense, but to obscure our reason. If there be any good or vse vnto the health by spels, they haue that prerogatiue by accident, and by the power and vertue off fancie, wherein is neither certaintie nor continuuance. Fancie, according vnto the nature thereof, can seldom be long fixed vpon any thing; because naturally being euer full of fiction, it must needs easily and continually be transported. Fancie therefore can be no ordinarie or common remedie, being but rarely fixedly detained; and where it is most easynessly bent, yet hardly of long continuuance. If fancie then be the foundation whereupon buildeth the good of spels, spels must needs be as fancies are, vncertaine and ^h vaine: so must also by consequent be their vse and helpe, and no lesse all they that trust vnto them. I speake not of enchanted spels, but of that superstitious babling, by tradition of idle words and sentences, which all that haue sense, know to be voide of sense, as the other diuel.

diuellish. The one (if there be no remedie) we must permit vnto fooles, in the other we cannot denie the diuell.

CHAP. VIII.

*The explication of the true discouerie of Witchcraft
in the sick, together with many and wondered
instances in that kind.*



Any things of great power and wonder, *Witchcraft.*
aboue reason and beyond the power of
nature, haue bene effected through the
imprecation, stimulation and ministerie
of wicked men the associates of diuels,
whose commerce with spirits hath bene
oft plaine and manifest. But it is good before we enter
into the consideration thereof, that we be warie and cau-
tiously wise, how we make a true difference betweene a
true worke of the diuell, and the strange likenesse which
phantasmes (oft countenanced by casualties and euent)
strongly worke in the opinion and conceit. For as the ma-
chinations of spirits are certainly oft inserted into the acti-
ons of men; so by the iuglings of the imaginarie, are so
liuely framed resemblances and counterfets of them oft
times, that they can hardly be distinguished. That it may
therefore the better first appeare what fancie and imagi-
nation are able to do, I will not here omit an historie
worth good eare: Anno 1607. a Parsons wife of North-
hamptonshire, dwelling within three miles of the towne,
came vnto a Physition, complaining of a tumor in one of
her breasts. He demanded her among many other things
concerning the Sciatica, which he ^a conjectured to vexe
her. She denied any acquaintance or notion thereof in all
her former life. The same night (being returned home) so-
dainly about midnight the Sciatica seized painfully and
griuously vpon her. Some few daies after, it happened a-
nothere of her neighbours came also vnto the same Phy-
sition, whom (beside the disease which she her selfe made
H 2 knowne)

Historia.

a Narrata ab
egrotante pte-
ter torius ple-
thorā lassitudo
partium omnium
inferiorum cū
mensium reten-
tione, coxarum
grauitate in
motu, torpore
dum quiesceret,
paratum affectū
monstrabant. I-
deo neque pte-
dixisse difficile,
neque re ipsa
affectum subse-
qui miraculi lo-
co haberi de-
bet.

b Præter ple-
thoram tum
infra tum supra
diaphragma
conspicuum, tu-
mor venarum
molestus circa
cura & in po-
plitibus, de quo
conquesta est
ægra, de spati-
mo & dilatati-
one illarum
partium faci-
llem inde dant
coniecturam.

Vbi igitur ægre
imprudentia
præsatur cau-
sam, facilis est
prudentia pro-
babilem post
fari effectum.

c She was affi-
red late the
night before of
the Physitions
being at home
that same day.
She knew the
length of the
way, her bus-
bands usual pace,
and now direct
sped. She might
easily compare
the time of his
going forth, with a competent time for his attaining the Physition, and with all these might well
hope of the Physitions facilitie by his friendly entertainment the day before. From hence her i-
magination satisfying it selfe with the confidence thereof, she might thereby, setting and quiet-
ing her spirits, minde and humors, for a time thus appease and mitigate her paines. As for her so-
true and iust conjecture at the time which was two of the clocke, the circumstances before men-
tioned, and likelihod it selfe did guide her to suppose it. If this reason satisfie not, religion and
reason give leasse farther to suspect, that the dinell to aduance error and illusion, might conuey

knowne) he guessed to be troubled with the b crampes, and cursorily questioned her thereof. She never before sensibly knowing any such paine, after her returne also that night suffered thereby exceeding torment. These two accidents compared together by the first partie, (the one in her selfe, and the other in her neighbour) and the apprehension being whet by her exceeding paine continu- ed, caused in her a strong and resolute opinion of bewitching, which she presently vnremoueably imputed vnto the Physition. Her outcries and impatience through her paine, made such forcible impression in her husband, that to satisfie his wiues vnreasonable importunacie, he was contented to come vnto the Physition from her to ex- plorate. He, before he could vtter his message, blushing at the folly, and yet desirous to satisfie his wiues iunction, because she would not otherwise giue him rest, at length related vnto him the cause of his coming, desiring him for his sake (being much ashamed thereof) to conceale the folly of his wife. This done, he returned home, and found his wife nothing better, but assuring her selfe and him, that if he would but once more come vnto the Physition, and (as I coniedure) gaine him to forgiue her, she should presently be well. Accordingly the next day he came vnto him, and (then concealing the reason and cause of his coming) desired him to forgiue and pardon his wife. This easily granted (as such a toy) he presently demanded the houre of the day, which instantly the clocke gaue two, being afternoone. He hastened homeward, and before he could speake vnto his wife, she ioyously entertained him, and with preuention told him that she was perfectly well, and that iust at c two of the clock her paine left her, which

The (it seemed) imagined (as it also hapned) to haue bene
the same tyme and moment that the Physition had giuen
her desired pardon. The next morning her husband did
write vnto him, discouering with this newes the reason of
his last coming vnto him the day before, together with this
strange euent following it. Within halfe a yare after, she
fell sicke againe, and d^d died. This strong imagination, with
this strange euent, might haue intangled many a poore
spinster in a thicker string then her cunning could vntwist,
to sau the cracking of her neck. But if mē wold more duly
oft examine and weigh these cases, they shall many times
find the Witch in a foolish sconce; and greater and more
dangerous are the bewitchings of a mans owne folly, and
more effectuall oft times vnto his owne hurt and others,
then any witch, yea or diuell whatsoeuer. Without doubt
chance may flatter and countenance the imagination with
vñwonted, yea and iustly wondered euent, and yet is that
no demonstration of ought aboue nature or reason. Casu-
altie doth so apt oft times consequences vnto dreames, as
if there were some secret power or influence in them pro-
ceeding vnto such effects, yet is it no proof of truth or trust
in them. Women oft times out of their e^csleepes haue fore-
seen and foretold many things, which according to time
and place haue iustly come to passe, but this doth make
their dreames no oracles. Many vain mē out of the presage
of their owne minds, haue confidently made prediction of
such things as haue assuredly hapned, yet is this no induce-
ment to take them for prophets. In like maner some that

into her imagi-
nation an in-
ward and secre-
t sense of the time.
The power that
the diuell doth
exercise in this
kind, might be
made cleare by
many exam-
ples.

After the pen-
ning of this hi-
story, the cause
and maner of
her death by her
neighbours of
worth and cre-
dit, was thus re-
ported. Her hus-
band, at her ear-
nest suete, consul-
ted with a wan-
dering Surgeon,
whom fame, it
seemeth, had
magnified for
charmed and
potent cures of
such as were be-
witched. The
Surgeon deline-
red a medicine

unto the hus-
band, promising
a miraculouſe cure thereby, and charged him withall, by no meaſures to be ſearcd, though haply
there might fall out ſome ſtrange and fearfull operations vnto the coming. The medicine with
this ſtyle coming vnto the patient, was glaſtly received; and after ſhe had received it into her bo-
die, ſo died. The glorious name of the medicine, together with a confidence that this was onely
the ſtrange operation of the medicine foretold by the Surgeon, cauſed the friends about her ſtill to
expēct ſome admirablie euent of recoverie, and therefore they ſtill gaped after her ryping: but
in the end neceſſitie cauſed for a graue: and thus their hope with her was buried.

c. Abianus lib. 4. ſcribit Aspasiam concubinam Cyri posterioris admonitam fuſile in
ſomno de medicamento quo ſanauit vitium oris, quod venauitatem priuū valde deforma-
uerat.

d Hinc illa.
~~negat sp/4~~
diabolica.

f Non absimilis
vis compellendi
motus tum ani-
mi tum corpo-
ris etiam phil-
tris & carmini
bus attribuitur.
Philtra nocent
animis vimque
furoris habent.

Ouid.

Carmina de
cœlo possunt
deducere lunam
Virgil.

g Data est Dia-
bolo potestas
non modò vt
fallat malos, sed
vt exerceat bo-
nos. Augustin.

g Diabolus im-
perium exercet
in impios. In pi-
os etiā in multis
casibus particu-
laribus potesta-
tem habet, qua-
& vulnerantur
& concidunt.

Caluin.lib.instit
h Quid Angeli
mali possunt,
quid nō possunt
facere per na-
turæ suæ con-
ditionem,
homini explo-
rate difficile
immo impos-
sibile. Augustin,
de Trinit.

haue possessed themselues with witchcraft, and the opinion thereof, haue seemed to know things aboue their knowledge, and that knowledge aboue and beyond all reason hath bene true: yet neither is this any dispossession of themselues of this spirite of folly, nor no iust prooife or accusation of any one to be a witch. I cannot therfore take it for an ingenuous course, vpon such grounds to draw simple people vnto confusion. It is an easie matter for any impression to worke it selfe into the imagination of a vaine mind. And why may it not seeme as easie for the diuell who is the authour of lying wonders, to credite it with wonderfull euents aboue the weake eye of our reason? Therefore ineptly and iniuriously may the illusion of fancies, and the practise of the diuell therewith ioyned, be made snares for the innocent, whose destruction is his intention who reioyceth in the perdition of mankind. Neither can I beleue (I speake it with reuERENCE vnto grauer iudgements) that the forced coming of men or women to the burning of bewitched cattell, or to the burning of the dung or vrine of such as are bewitched, or floating of bodies aboue the water, or the like, are any trial of a witch. I see no reason why I may not thinke, that the diuell by the permission of God, hath power indifferently to worke these effects vpon any man, whether a witch or no. For if he had power for his owne malitious purpose vpon the bodie of our blessed Sauiour, to transport it through the aire, and to set it vpon a pinnacle of the temple; and vpon the body of righteous Iob, with hope and desire of his ouerthrow: by what prerogatiue dare any other man whatsoeuer presume to free himselfe from his power, but by a speciall grace and mercie of God? Or why is it any imputation vnto any man to be knowne to be subiect thereto, since God doth permit it in diuers his deare & seruants? If men shall grant the diuels exercising his power vpon any man a sufficient euidence to conuince him a witch, there shall thereby be allowed vnto the diuell a large commission, which his malice will easily extend beyond the lati- tude:

tude as by right obseruation of many learned in their own experiences hath bene and may be oft truly noted. I do not deny nor patronage witches or witchcraft, but wish that the proofes and triall thereof may be more carefully and with better circumspection viewed and considered; that rash determination beguile not the wise, nor condemne the innocent, vpon whom the diuell can with more nimblenesse and agilitie transferre his owne euill workes, then either they can auoide it, or others easily espie it. Euerie thing whereof euerie man cannot giue a reason, is not therefore a miracle. There are many things whereof few ^c men, many whereof no man can attaine the reason, yet euerie ^d man knoweth to haue a reason in nature. Behold a toy for an example. There is seene in the hand of a iugler a thing as it is indeed; sodainly in a moment without perceptible motion, it is againe seene ^e as it is not. That there is a cause of the change who knoweth not? what it is, who knoweth except to whom it hath bene made known? With great wonder and ^f admiration haue diuers in this age shewed mercenarie spectacles, incredible & euuen ^g vn- to the beholding eye, and yet in the actors by meane understandings deprehended to be nothing but agilitie and nimble cunning, by continuall practise and custome working desperatenesse into facilitie. Thus with common wonder haue some walked and danced vpon cords. Some are written to haue leaped and danced vpon the edges of sharp swords without hurt vnto the selues, & with pleasure vnto the beholders. Some haue credibly bene supposed to deuoure daggers and other sharpe and dangerous weapons. That naturally the loadstone draweth iron the meanest know: the reaso: or cause the wildest never knew. There are wonders in nature, & wonders aboue nature; these are subtilties, the other miracles. That fire and aire, contrary to their owne ^h particular nature of the owne accord de-

^c Soli viri isgeniosi & subtilis
mentis aciei difficultia cognitu
facile comprehendere valent.
Aristot.

^d Multa sunt
quorum cum
veritas certa sit,
tamē cauta nos
tent. Plutarch.
de Sympof.

^e Inter præstis.
giatoris manus
quod est video.
Mutatur species
vel propter ce-
leritatem vel
propter aliud.
Quare verò
mutetur later
ne. Scalig. de
Subt.

^f In natura plus
rima sunt mi-
laria, inquit A-
ristotes, ideoq;
naturam ipsam
appellat
miserias.

^g Separata in uer-
to, & ab aliis
separata
miseria.

Camerarius de diuinat. ^a A forma vniuersali mouentur sponte ignis & aëris deorsum, ne eueneret vacuum. Forma particularis obedit vniuersali ad conseruationem totius entitatis & unitatis. Scalig. de Subt.

scend,

scend, and waters ascend: that the heauie mettals of iron and lead, contrary to their owne naturall motion, should with such admirable swiftnesse, in so short a ^b moment passe so large a distance through the aire, from a small flash of a little flame: these and such like are subtillties, because the cause and reason thereof doth vnfold it selfe to few, or not to all, yet vnto the learned. That the Sunne should stand still in the firmament, the Moone be ecclipsed in no interposition, the bodies of men should flic in the aire, or walke vpon the face of the water; these and the like are miracles, because hereof is neither power nor reason in nature. And as in the former to be easily drawne to admiration, and to ascribe naturall effects to supernaturall causes, is grosse ignorance, so in the latter to enquire naturall causes in ^d supernaturall effects, is profane curiositie. In both these extremes men too commonly erre, the learned for the most part in the latter, the vnlearned in the first; the one too ^c wise, the other starke fooles. None truly learned, or that truly know the face of nature (whose scholers the learned euer professe themselues) can be vpon the vaine flashes of seeming wonders lightly moued to denie or call into question ^f the power and force of nature. With therfore the common amazed thoughts of vulgar people, to be blasted by the stupiditie of euery idle feare, to gape after witchcraft, or to make nature a diuell or a bugbeare, must needs be base proclivitie and vnlearned lightnesse. To admit also nothing aboue or beside nature, no witchcraft, no association with diuels at all, is no lesse madnesse of the opposite and extreame. But those whom true learning and wisedome hath well instructed, know how to stay themselues, and to consist in a temperate mediocritie betweene both these. The actions of the diuell are discovered by the proper notes and difference. First they are ^e mones authores uer ^c euill, either in themselues or in their end. Secondly, they are aboue ^d the power and course of nature and reason. This appeareth manifestly in his violent cariage of so many heards of swine headlong into the sea, mentioned in

the

^b Quia nequit
tam cito rate-
fieri ad imple-
num vacuum,
quod reliquum
potest facere
facit, atque tam
cito abit. Scalig.
de subit.

^d Frustra de
metaphysicis
queruntur phy-
sicae rationes.

^e Sapientia ve-
ra, Nolle nimis
sapere.

^f Hoc nomine
Cardanum ta-
xat Scaliger lib.
de subtilit. Quæ
consulto natura
in orbe molita
est suo, is præ-
stigia nomine
denotandum
putat.

^c Hoc à diuini-
tatis excellentia
separat: omnis
eōim potestas
supra naturam
est vel diuina-
vel diabolica,
hæc vbiique &
semper bona,
illa nusquam
non mala.

^d Quorum dæ-
mones authores uer
sunt eorum ra-
tio est trans na-
turam. Fernel.
de abd. rer. caus.

the Gospell: in his bringing fire from aboue so sodainly to deuoure so many thousands of Iobs sheepe. These, with other such like, carry in their mischiefe and hurt the stamp of such an author, and in the transcendentē and supernaturall power thereof, the testimonie of a spirit. This is plaine, and by these notes men may learne to distinguish between an imaginarie and a reall diuellish practise. Now the doubt remaineth how we may in these workes and practises of the diuell, dete&t the conuersation and commerce of men. I do not conceiue how any markes in the flesh or bo-

e Dæmoniaci
nonnulli oblo-
quuntur sum-
mè ardua, at-
cana referant
& occulta re-
nunciant, Edunt
verba & senten-
tias græcas &
latinas, cum
ipsi utriusque
linguæ omnino
ignari sunt.
Fernel. de Abd.
rer. caus.

die of any one, may be any triall or manifest proofe: for besides the grant, that & likenesse may deceiue, who can assure me that the diuell may not as easily, secretly and insensibly marke the flesh of men as their soules vnto destruction? If the diuell may marke them without their knowledge and consent, shall his malice be their offence? or how shall I be assured he cannot so do? He that can do the greater, can do the lesse. He that could giue vr to the Son of God a view of all the kingdomes of the world in one instant (which was no doubt a speciall straine of his vtmost spirituall cunning, considering he was then to deale with wisedome it selfe) can that cunning finde no meanes to make a small scarre, impresse or tumor in flesh? Who dare presume to say, God will not suffer him? Who euer so farre entred into the counsell of God, or measured what therein he doth permit? If no holy writ, no reason manifest it, proud and blasphemously daring is obseruation in so infinite and vnaeasurable a subiect. I denie not that the diuell by couenant may sucke the bodies and bloud of witches, in witnesse of their homage vnto him; but I denie any marke (of neuer so true likenesse or perfect similitude) sufficient condemnation vnto any man; and beside and a-

g Many and
strange haue
bene the formes
of diuers excre-
cencies, or growa-
ings in the flesh,
through all parts
almost of the bo-
die, whose na-
ture, forme and
cause are well
knowne vnto the
Physition, though
to his eye oft
times strange
and wondered.

Scaliger in his
booke of Subtil-
ties, mentioneth
a Waterman,

knowne vnto
himselfe, who
had a borne growing vpon his backe. The like haue others since and before knowne and written.

Some men haue bene borne with parts proper vnto the other sexe; and women with parts, or resemblances of parts naturally giuen to the malekind alone. The errors of nature in monstros
births, are not obscure, and feede varietie of wonder; nor are nor can be tied from the counterfeite of any shape, likenesse, marke or figure, sometimes superfluously cast vpon one part, sometimes vpon another.

d The diuels prop-
 perte is knowne
 by actes, deed,
 or workes first
 found sustained
 by a supernatu-
 ral power, and
 next bent unto
 an euill end.
 Thus for diuell-
 ish ends haue
 witches and sor-
 cerers bene
 knowne to
 ride vpon the
 seas in vessels
 vncapable of
 such cariage, or
 of any defence.
 Thus haue some
 haunted men
 and other crea-
 tures, in maners,
 meanes and cir-
 cumstances more
 then any way
 reasonable or
 possible vnto hu-
 manitie or the
 nature of man
 alone. Thus haue
 some also declared
 the secret words and actions of men, then absent in farre distant places,
 and foreold particular things to come. These with their diuellish affection, end, and intention
 are certaine prooefes of diabolicall power and witchcraft.

e Consent and cooperation may
 be manifested first by prooef of any incantation, invocation, spels, and other performances of o-
 ther diabolicall rites and ceremonies: secondly by their use of such instruments as are vsuall or
 proper vnto such diuellish workes. Of this kind are pictures of waxe or other matter, by which
 they secretly worke wasting and consuming paines vnto the living persons of those dead resem-
 blances. Of this kind are also charmed kno:z, characters and figures. Of this kinde also are diuers
 sorts of poisonsome matters, by them knowne to be solemnly sought, and carefully bidden or kept.
 These found or detected, are certaine coniunctions of witches and witchcraft, ioyned with other
 due presumptions and circumstances, and a manifest detection of the assistance of any tran-
 scendent force.

fore of monstrous and wondered shapes, and therefore in their deceiuing appearance coming very neare vnto the similitude of bewitching. But because euery eye is not able in so various a chaos to ^e analyse and reduce them vnto their feuerall heads, and proper diseases, (so intricately confounded one within another) it is not therefore sufficient for reputing them as things without causes in nature. Many diseases single, alone and apart by themselues, seeme strange and wondered, which therefore in their strange formes vnted, and in their mixture one with another, must needs arise much more monstrous and Hydra-like. For example, in one kind ^f of disease, the whole body as it were in a minute is sodainly taken in the middest ^g of some ordinary gesture or action, and therein is continued some space together as if frozen generally, starke and stiffe in all parts, without sense or motion, yet with eyes wide open, and ^h breathing freely, as if it were a mouing image or a liuing carcasse. In another, the sicke are also sodainly taken or surprised with a sensesse ⁱ trance and generall astonishment or sideration, voide of all sense or mouing many houres together, onely the breath sometimes striueth and laboureth against the danger of suffocation, and the pulse continueth. In another, the sicke are swiftly surprised with so profound and deadly a sleepe, ^c that no call, no crie, no noise, no ^d stimulation can in many houres a-wake and raise them. In another, the sicke are doubtfully held, in some part ^e waking, and in other part sleeping, in some respects, maners and parts expressing wakefull motions, sense, speech, right apprehension, memory and imagination; in other respects, parts and maners (as men sleeping) voide of the libertie or vse of sense, motion, or any the other faculties. The forme of this disease, Hippocrates

daies and nights, being then my patient.

^d In Caro. Carum verò distinguit à Catalepsi.

Galen.lib.de loc. affec. quod in hac oculi ægrotorum clausi permanent, in illa aperti.

^e Hoc genus coma vigilans Galeno dicitur tract. de comate, quod & insomne vocat, & Phreneticis attribuit. Iuxta hoc coma pigrum & somnolentum statuit quod è contra Le-
thargicis ascribit.

^c Quippe vbi nec causas nec aperitos cer-
tus ictus,
Vnde ergo ve-
niant tot mala,
ex via est.

Propert.

^f In καταληψει
vel κατοχῃ.

Gal.de loc. aff.

^g In this maner

^{Ann. 1598.} my

selfe being pre-
sent, a child of

one M.Barker

of Couentry was

afflicted; and in

the end these fits

changing into

conuulsions of

his face, mouth,

and eyes, he

therein died.

^h οὐδὲ φέαν εὐτ-
αύν οὐδέποιν.

Gal.de loc. aff.

ⁱ In Apoplexia

vel morbo at-
tonito. Gal.de

loc. affect.

^c An.Dom. 1602

In this maner a

former wife of

one M.Rosen of

Northampton

continued the

space of two

Hippocrates in Propheticis, & Epidemior. 5. hath very fitly assimilated to the shape & fashion of drunkennesse, whose ordinarily knowne effects are in some things busie wakefulness, in other somme at the same

Deprauati
motus sunt plu-
rimi tremuli,
conuulsui, pal-
pitantes, vibran-
tes, qui prout in
toto corpore
vagantur, diuer-
tam appellatio-
nem fortiantur,
Galen. de sympto-
diff. time dull sleepiness; in some imaginations, apprehensions, senses and motions quicke and readie, in some with as apparent yrgence, yet sensesse and dead. Contrary to these formes, in some other diseases there arise continuall stirrings and depraued motions through all the parts ^H of the bodie, contrary to the will, and beside the sense and power of the sick. This is seene commonly in falling sicknesses, diuers kinds of conuulsions, and the like. In these diseases, some bite their tongues and flesh, some make scafull and frightfull shriekings and outcries, some are vio-

i n *malitia*
concupis &c.
Epi epsia vel
morbus cadu-
cus vniuerso
corpori motus
affect depraua-
tos. Gal. de diff.
symp.
g Coquulso si-
mulat omanem
motus voluntati-
rii speciem, &
hac sola ratione
& motu naturali
dissent quod
prater voluntati-
tem fit. Galen.
de loc. affect.
k Mbitus actio
læsiæ pro parti-
culatum institu-
mentorum ratione ita variari potest et varias habere species. videantur, cum illius motionis ra-
tio sit vna. Galen de symp. diff. a *Convolitus musculis, oculos mouentibus.*
b *Musculorum instigatorum, & eorum qui peculiariter lati appellantur convolutione, con-
tractione, resolutione, fit ipsimus cynicus, tortura oris, risus Sardonus &c.* c *Con-
volitus musculis temporalibus contrahuntur dentes, & strident, resolutis fit hiatus oris.*
d *Generalis hæc palpitatio, sicut ab Auvicenna, ab alijs membrorum subluxus & in-
statio.*

the sicke vsually thinke themselues to see things ^f that f Historia The-
are not, but in their owne abusid imaginarie and false con- ophili, Medicis
ceit. Sometimes with their fingers they hunt for flockes agrotantis le-
and flies, and with narrow eyes prie for puppets and toyes, Eu digoissima
working in the consistory of their owne braines. Some- est, libr. Galeni
times they complaine of their friends and others to lie feſt. 3.
upon them, to creape or ſit vpon them, to ſtop their winds, g Vide Hollerij
to endeuour to cut their throates, and the like. Sometimes historiam de
they complaine of g diuels or witches, liuely deſcribing Phatimacopœo
their ſeeming ſhapes and gestures toward them. Some in incubo corrept-
ſickneſſes ſo farre forget themſelues, that they haue not to, cholijs in
ſo much memorie as of their owne ^k names, or their moſt tractat. de iocu-
amiliar friends. Some aboue all periuation, or reaſon to bo. Auicennam
the conrary, ſtrongly imagine themſelues vnaſonable in Cant. de ſig-
h creatures. Some crie out and ſlie from i waters when nis Melancho-
none are neare: ſome from fire, and likewiſe from many lize.
other ſuppoſed feares, in their vanitie infinite, as in their k Thucydides
preſent and ſodaine appearance vnto the beholder full of de in peste ter-
amazement. How can theſe like accidents, or any of them uatis ſerbit, in-
even ſingle and alone in their ſeuerall peculiare ſhapes a- de factos elle
part, but ſeeme wondered? Much more when diuers ſatuis ſimiles
them, moſt or many of them, as it ſometimes falleth out, tantaq; igno-
are confuſedly together ſo compounded, that at once in rancia & fatui-
the ſicke, a man may ſee a part of one and a part of ano- tate imbutos vt
ther, a ſhew of many, and a perfect ſhape of none; muſt fe ipſos & fa-
they needes not onely affright a common beholder, miliares plane
but ſometimes alſo exercise the better iudgements. I ignorant. Ga-
ſaw hereof in the yeaſ 1608, a rare example, which both len. in i Perthes.
for iuſtification of that which hath bene ſaid, and the iſt. Hippocrat.
iſtruction of other that may hereafter hap to behold the like, Hippocrat.
and eſpecially for the contentment of many eye witneſſes Hippocrat.
(both worthy and deſirous therein to be ſatisfied) I may rima.
not omit. A gentleman of ancient name and ſeate in War- h lo xunzibonig.
wickshire, in the time of the late memorablie long frost, cal- A Etuar. lib. 1.
led me vnto his daughter affliſted in an vknowne and ^{mei. in gray.}
ſtrange ſodaine manner, both vnto her parents, friends, & e Beneficed Phy- ^{ma.}
neighbours, and alſo ſome Phyſitions therein conſulted. fitions.
A

a ^{pro}pos ^{de} sonat. A vehement shaking and violent casting forward of her head, euery day in a much maruelled fashion surprised her sternutatio quia per angustum illi est exitus. vsually continued vntill the twelfth hour of the night: every such shaking or casting of her head, ending with a

7.lib. loud and shrill inarticulate sound of these two sillables, cingens sternu- ipha, ipha. After my first sight, I discouered these before

tatio affoitatem habet cum epi- wondered motiues to be nothing else but sneesings and

lepsia, tu quod sternutations, which in all men haue their different and ab eadem cau- a diuers noyses, and in her were more then ordinarily vio-

fa nasci potest, dent. To confirme and settle this iudgement, I gaue both

tum quod in ca- by writing and speech prediction of a sequele, either of the

dem sedi sita est. Ideo Hippocrates sternu- falling sicknesse or some other spice or species of convul-

tationem cum rheumate malu- braine, together with some obscure contradictions of some

nuntiat; quin & indesineqs ster- parts alteadie begunne, though haply of others vnobser-

utatio anima- ued. In the meane season before my departure at that time

in few dayes the grieuousnesse, length, and frequence of

the former fits was much mitigated and grew more easie, and so continued the space of a fortnight after my returne

from thence. This time last mentioned expired, sodainly the parents againe sent for me: from them I learned that

their daughter after diuers tortures of her mouth and face, with staring and rolling of her eyes, scrawling and tum-

bling vpon the ground, grating and gnashing her teeth, was now newly fallen into ^ha deadly trance, wherein she

had continued a whole day, representing the verie shape and image of death, without all sense or motion: her

pulse or breathing onely witnessing a remainder of life. With these fits (oft in the meane season first frequenting)

at length she againe interchanged new, and then awaking out of her astonished sleepe, wistly casting her eyes

as looking sometime behind her, sometime to the one

motu & sensu libera erat respiratio, in alijs graui cum difficultate spirandi & stertore peri-

elitabatur, quæ duo Apoplecticos à veterosis & catalepticis distinguunt auctore Gal-

lio lib. de loc. affect. Epileptici vero motus vix quam desire.

side,

ke side, sometime to the other; sometime ouer her head (as if she had fearefully or frightfully espied somewhat haging about her) with her eyes staring open, her mouth wide gaping, and her hands and armes strongly distent & carried aloft aboue her head, together with a generall starknesse & stynnesse of al these parts, she spent many daies in this maner, both day and night iterating these fits, and each seuerall fit continuing the space sometimes of halfe an houre, sometimes a quarter of an houre. While these fits at any time discontinued, she either slept, or (at least all her outward senses slumbering) her imagination still led her hands vnto many and diuers continuall actions and motiues, which argued in their folly great fatuitie and a defect of reason and vnderstanding, yet manifested the busynesse and deprauation of her oppressed imagination, which therefore continually & employed her fingers to imitate many vsuall exercises of her health (as dressing and attiring the heads of such women as came neare vnto her. In all these actions and motions she neither had nor vsed the helpe of any other sense but onely the feeling with her hand, whereof she seemed also altogether deprivied in all other things, except onely those whereto her imagination (which is mistresse and great commander of all the senses) lead her feeling. Hereof was oft made triall by pinching and the like, whereof she tooke no care, nor was therby moued, except onely when thereby haply they intercepted or interposed her feeling and the imagined obiect, whereof she was ever for the most part very sensible. After I had with much assiduitie and diligence by soone quicke medicines solicited nature to a better remembrance of her selfe, at length vpon a sharpe prouocation she immediatly answered our desired hope, and we then first gained her sense of her selfe with some comfortable words, and with a perfect returne ⁱ of her vnderstanding

^k Deprauatio omnigenere motus voluntarijum capititis tum oculorum. ^d Epilepsia est torius corporis conuulsio cum rectricis partis actionum coabitione. Galen. de Symp. differentijs.

^e Singularium prater sensum exteriorem est sensus internus. Aristot. eth. 6.

^f Sæpe morbo læditur ratio salua imaginatio, sæpe depravata imaginatio integræ perstat ratio, & pe deficit vtrique, sæpe deficiunt sensus exteriores sensuatis interois, & è contra. Gal. de Loc. Affect.

^g Coma est motus imaginatricis deficiens & imbecillus. Galen de Sympt. differ.

^h Communis facultas & potentia à cerebro per nervos in

Singula sensoria penetrans alterationes omnes ipsorum persentit. Gal. lib. 7. de Plat. & Hippoc. dogmat. ⁱ In Caro & intelligere & excitari, ægrotus potest. Auncenna de sign. Spec. Subeth.

1 Læsa septima
neruorum à ce-
rebro ortorum
coniugatione
loquela immi-
niuit, depraua-
tur aut ad tem-
pus tollitur ne-
cessariò. Galen.
deloc. Affect.
c The words
which by writ-
ting she expref-
sed, were these:
God is a won-
derfull God, The
Lord can doe
marmelous
things and when
the skill of man
hath done what
it can, God will
shew himselfe a
wonderfull God.
e Quomodo
lingua, nunc
motum nunc
sensum amittat
separatim aut
coniunctim,
magis vel mi-
nus, perque vi-
cissitudines ra-
tione cerebri
læsi aut proce-
sus neruorum,
vide Galen, de
loc. aff.

derstanding the distincte vicerance of diuers short, but de-
uout inuocations of God, vnto the singular comfort of her
parents, hauing before beheld her threes weeke together
both¹ speechlesse and senslesse. Her speech shortly againe
(after the operation of the medicine had taken the vsuall
effect) departed, but her better sense and vnderstanding
still remained, which by her c pen she signified, and there-
withall an holy mind and thoughts rare in such an impe
(being then vnder the thirteenth yeaer of her age) with an
inward feeling of her agony and affliction, oft blessing
God, and therein honouring her vertuous and carefull e-
ducation. Thus after much labour by the grace of God, and
good means (for so they proued theselues euer by the im-
mediate sequele of good vnto them) we at length obtai-
ned the continuance of all her senses. Her tong c remained
still s vnprefect, yet continually moued it selfe to force a
certayne imitation of speech, with a mumbling, which
(though no plaine articulate sound of words) yet vnto
those that were thereto accustomed, oft intelligible and
well perceiued. Sometimes perfect speech f sodainly and
vnexpectedly would come ynto her, but staid not con-
stant nor long. In this meane season I imparted vnto her
parents my doubt of a hard condition, namely a palsie or
maime in some part likely to be annexed vnto her recou-
rie, if she suruiued her conuulsiue fits which still remained
as before mentioned. Betweene hope and this feare we
continued endeour, and in the end by the infinite good-
nes of God, her fits before mentioned (namely of gaping
and caryng her armes distent aboue her head) with the
rest decreased, now discontinuynge all day, onely foure or
fve short fits every night when she first lay downe in

g Refert Guintherius Andernacus aliquos sibi natos, qui ex ingenti refrigeratione, & inde
nata distillatione muti per aliquot dies perstitere, liquore vero absumpto vocem recepero.
Andernac.lib.de Med.vet.& noua. f The very same accident, about the same time, in
the same maner, befell a gentlewoman then lying at Cotesbrooke in Northamptonshire, and some-
times daughter vnto M. Reade, while he loked there dwelling. She oft diuers dayes together lost
her speech, and againe by fits sodainly recovered it, being besides vexed with diuers maners of
conuulsions.

bed continued, and with the decrease of the former v-
hemence and fearefull continuall frequence of the said
fits, succeeded (as was before feared) a palsie, which pos-
sessed both her legs with a senslesse deadnesse, and a gene-
rall stupiditie of one side of her bodie, being the ordinary
terminations of an Apoplexie, and therfore foredoubtedt.
After she had continued in this hopefull forwardnesse the
space of two moneths or thereabout, she was then com-
mended unto the Bath, with my report and description of
her former passed accidents vnto her Physition there,
where after much and long feare and doubt, she began at
length to yeeld better hope, finding by little and little the
vise of her legs, onely the former small fits did still hang fast,
and her speech as yet remained ^h vnprefected. Her legges
being at Bath, began there to recouer; her speech shortly
after ⁱ her retурne home from thence also followed, and
all her former fits and complaints vanished before that
^k sommer passed. It hath bene and is still a great doubt
and question, not onely among the common and vulgar
sort, but diuers also learned, whether this gentlewoman
(in maner aforesaid afflicted) shall iustly be ranked among
those vpon whom (by the permission of God) diuels and
witches haue had a power, or whom nature and the course
of naturall diseases haue thus in maner aforesaid afflicted.
My owne iudgement must needs incline vnto the latter,
for that I could behold in the gentlewoman nothing
(most continually conuersing with her) which either my
cies had not before shewed me in others, or perfect notion
from reading both ancient writings and later neotericall
descriptions, had not before made the same¹ vnto my vn-
derstanding, which they then presented themselues vnto
my sight. The first is in part testifid in the margine of the
page 59.60. and 64. The second, any man may witnesse true
who can compare the report of all the fits and accidents
which befell this gentlewoman (which as truly and nearly
as I could, and I suppose fully, by the testimony of any that
saw her, I haue related) with the seuerall shapes of some

h Ex faciei par-
tibus sola lingua
ta penumero
afficitur. Galde
loc affect.

i Sæpe medica-
mentorum com-
moda non suer-
cum vñ præ-
fertia sed post
emergentia.

k Compensante
procul dubio
estate ad tem-
pus insigniter
feruida incom-
moda præce-
dantis byemis
insigniter geli-
dæ. Ab insigni
verò refrigerati-
one ortum &
originem mali

factum esse, a-
pud me satis
constat. Frigus
verò cum humi-
ditate intensum
soporem, stupo-
rem, omne con-
ulsionis genus,
Epilepsiam, A-
poplexiam con-
stituere, author
est Galenus lib.
de loc. affect. 4.

l Qui vniuersale
cognoscit quo-
quo pacto cog-
noscit & parti-
cilarie. Aristor.

g Sexpius enim deprehendebatur repente lapsu aut deprivazione omnis sensus & motus, comitate difficultate spiritus & stertore nec non rectricis facultatis functionibus omnino cohibitis. Hanc Apoplexiā veram distinguit Galenus p̄ædictis notis, lib. de loc. affect. quam etiam generalem paralysim alias appellat. Apoplexiā verò vel generalem paralysim terminari particuli, nemo non norit, gravem scilicet iuncturam plerunque, leuem raga maria vel vnius tantum membra. h Vide Wierum de præstigijs dæmonum. Consule Langi, ut in epist. Medicin. tract. de Dæmoniac. Ioann. Huchesii Bellouacum de Maleficis. Ioan. Baptista Codronchium de morbis veneficiatis.

diseases before mentioned, pages 59. 60. 61. 62, which are truly set downe according to the common consent of most writers. The mixture of diuers of them one with another, must needs make some difference in them from them-selues, where they are each alone and seuerall: but he that with that iust allowance of that oddes onely, can consider the particular accidents in the speciall example, with the true notion of the diseases before it generally described, must needs grant them to be the same in kind and nature. It may farther perswade, that my selfe with reason from the knowne custome and nature of such diseases, gaue both by speech and writing, prediction of the conuulsion which after followed, and also of the termination of her Apoplesticke accessions in the lamenesse and palsie of some parts, which also came to passe, and cannot now be denied testimonie of many. It maketh yet farther against the opinion of witchcraft, that such medicines as were ministred vnto her, in reason good for her, according to that reason and expectation for the most part euer profited, sometimes immediately with their vse reducing her vnderstanding before lost, sometime recovering her speech when she had diuers weekes together before continued speechlesse, and by little and litle euermore repairing continually some decayes, notwithstanding many and diuers relapses; which both her parents themselues, and the seruants, and all that ministred vnto her, must needs vnto God and truthe with thankes acknowledge. It farther confirmeth the negatiue of witchcraft, and is not the least, that while the opinion thereof most hotly possessed most hearers and beholders, the parents of the gentlewoman at no time in the height of their daughters affliction, or a good space after, could resolute vpon whom with any iust shew of reason to cast the suspition of bewitching, as they oft auouched vnto me both then and since. The most certaine and chiefe proofes of witchcraft: & diuellish practises vpon the sick, among the learned esteemed are generally reputed three:

First,

First, a true and iudicious manifestation in the sicke of some reall power, act or deed, in, aboue and beyond reason and naturall cause. Secondly, annihilation and frustration of wholesome and proper remedies, with discretion and art administred, without any iust reason or cause thereof. Thirdly, ought either in the knowledge or speech of the diseased, discouering a rauishment, possession or ob-
session of their minds or spirits by any infernall inspiration.

Hence the sicke oft speake strange languages ^f vnto them-
selues vndeowne, and prophecie things to come, aboue
humane capacitie. To the first doth satisfie the former ma-
nifest reference of all accidents befalling the gentlewo-
man mentioned, vnto the preualeunce and power of disea-
ses before related. The second is negatiuely answered by
plaine testimonies. Of the third and last was neuer men-
tion, nor question, nor reason of either. There can nothing
be required more vnto ample satisfaction: and as I there-
in rest and stay my selfe, so I doubt not the consent and
content of all that affect truth and embrace reason. I will
notwithstanding for the better exercising and stirring vp
of diligence, circumspection and vigilance, generally in
this so hard and deceiuable point of witchcraft, and also
for their sakes, whose weaknesse may as yet be vncapable
of satisfaction in the fottmer particular, answer some ob-
jections therein made. The forenamed conuulsive fits, of
listing vp her hands aboue her head, which were the last
remaining fits, toward their decay and latter end, neuer
came vnto her but onely when prepared at the night for
bed, and vnclothed into her night-weeds, she began to
yeeld and decline her body to lie downe. In that instant,
each night without failing, euer and neuer before began
her fits. When she at any time lay her selfe downe to rest
vpon her bed in her clothes (whether by day or night) her
fits notwithstanding appeared not. Some haue imagined
some coniuration or witchcraft vpon or in her nightcloths
or sheets; but to them that seek reason, I suppose it found.
The power of voluntary motion, which is the animall fa-
culty, Object.

*Object.**Object.*

cultie, and the disease it selfe both possessing the same parts, namely the sinewes and muscles, while the disease was in his vigor and strength in the beginning, it therfore mastered the facultie and mouing power, and continually ruled, so that the fits then neuer almost ceased by day or night. Now in the declination and weaknesse of the disease, and toward the end, the facultie grew strong, restrained and commanded ouer the disease, whereby all the day there appeared no fits at all. But when the mouing power or facultie composed it selfe to a true and generall cessation and rest, then in that instant the disease tooke his aduantage and libertie to stirre. But why was it not thus also when she slept in her clothes? The sense and incumbrance of the day-habite is euer an hinderance of perfect sleepes. Therefore to them that sleepe in their clothes, or vpon their beds, commonly there is not so true a ligation of their senses, neither are their sleepes so sound, nor of the like continuance. While therefore she lay or composed her selfe to rest in her clothes, the sense thereof both interrupted the facultie from the true and sound disposing it selfe to rest, and also thereby put it in mind of the disease which had so lately sharply visited it, with tart remembrance; and the disease being now too weake to resist or to prouoke the facultie, could not vpon that vnprefect aduantage stirre, vntill by a more sound and true dispose to rest and sleepe, the spirits and naturall heate more truly retiring inward, had more perfectly left the outward parts, and thereby the disease there still remaining might haue more libertie and power to stirre, which notwithstanding also soone after of the owne accord desisted, because it wanted the former strength to maintain continuance. That which breedeth other doubts, is that at such time when she wanted all her senses, and altogether seemed senslesse of any object offered vnto her, or of it selfe occurring, yet had she a curious feeling of such things as her minde and liking sought or seemed to hunt after. This is no wonder to them that know where

the

the imagination intently and earnestly worketh, it there giueth sense to those ^d parts it exerciseth, though all other parts be stupified or asleepe. This is oft seene in many who in their dreames walke, talk, and do seriously many works, distinguishing and feeling those things whereabout the fancie occupieth them, of other obiects, though haply more neare hand and of quicker remembrance, taking no notice at all. The disease or accident which most oft and frequently possessed this gentlewoman, was a kinde of ^e heauie sleepe, in degree onely exceeding the ordinarie resolution and ligation of the senses by sleepe, and therefore the same reason may indifferently serue both. It is farther obiecteth, that the gentlewoman oft pointed, sometime this way, sometime that, as seeing the appearance of a woman of such and such forme and colours, which also according vnto her maner of vnperfect speech, she after ^f Sicut in som- described, as some say. It is not vniuersall with the sicke oft to imagine indifferently, as well things inconsiderate and ^f incomposed as truths, and therefore are their imagi- nations of no ^g validitie without better prooфе or reason, which I thinke before sufficiently satisfied. And in this gentlewoman (hauing her head, where her disease had so manifestly deeply seated it selfe, therefore so mightily op- pressed) it was more easie for any facultie therein to mis- take and erre, then to conceiue aright. And therefore though it might haply manifestly appeare (which may be and is ordinarily rather the abusiuе impression of some indiscreet ^h whispering about the sicke) that she of her selfe primarily and without suggestion conceiued the forme or shape of a witch, yet is that no sound prooфе or clearing of the question of witchcraft in generall, nor any reasonable evidence against one particular, since the trials of truth are not steered by imaginations. It is lastly obiecteth, that certaine witches lately dying for sorcerie, haue confessed themselues to haue bewitched this gentlewoman. I grant the voluntary and vncompelled, or duly and truly euicted confession of a witch, to be sufficient condemnation of her ^d Primum sen- torium omnium sensuum com- mune est. Galen de sympt. differ. ^e Apoplexiā, carū, catalepsia altos sopores nominat om- nes. Galen.lib 13 de Meth. Med. vt & alias, Lethar- gum etiā inter sopores recenset sed cum febre incidentē prop- ter humoris pu- redinem. ^f Obiect. ^f Sicut in somnis decipimur insomnijs, ita vigilantes in x- gritudinibus, iuxtagessit et rati- ones, &c. Arist. de insomnijs. ^g Egregie hac in re satisfacit Theophili Me. dici agrotantis historijs, memo- rata à Galeno lib. de sympt. different. ^h The mention of her supposed sight of the witch, came after the returne of all her senses, and when only the conuulsions of her armes and face were remaining accidents. ^h Obiect.

selfe, and therefore iustly hath the law laid their bloud vpon their owne heads, but their confession I cannot conceiue sufficient euiction of the witchcraft it selfe. It is knowne euidently vnto men learned, that the subtil serpent and deceiuer the diuell doth vsually beguile, delude and deceiue those that trust in him by his iugling collusions, perswading oft times those actions and euents to be his gratification of their malicious affections, which are indeed the very workes of nature, and oft times the rare effects onely of hidden causes in nature. A witches confession therefore being onely grounded vpon his credite, information and suggestion, whose nature, custome and propertie is and euer hath bene to lie and deceiue, is a meane, poore and vncertaine prooef of witchcraft, though a iust condemnation vnto the witch, her selfe being proued an associate with the diuell in any sort. Her death therefore doth satisfie the law for her offence, but is no sound information of the iudgement of the witchcraft. Thus according to that whereof my selfe could take notice in this gentlewoman (if more full information of others obseruations in those things that by my selfe were not seene or noted, faile me not) I haue truly and fully de-scribed euery materiall accident and circumstance; and to all the knowne or conceiued likely doubts and difficulties therein haue carefully and directly answered, and therein also haue (I suppose) satisfied the ingenuous and reasonable with breuitie at full. Now to conclude the former explication of the question of witchcraft in generall, I intreat the Reader to eall vnto mind the formerly mentioned feares and doubts of witchcraft, which vnu-knownne accidents and diseases easily impose vpon mindes herein vnaquainted and not discerning their cause and reason, and in them farther for future good to consider the possible contingence of many more of like nature and sort in other the like cases elsewhere hapning, and here vnu-mentioned. In both and with both let also be recalculate and cast the strange and slye suggestions of the fancie and imagi-

imagination, sometimes countenanced by admired casuall
euent and chances, sometimes applauded by ignorant
credulitie, and sometimes aduanced by superstition in all
and euery of these still with the vulgar sort, aduantaging
the same error and opinion of witchcraft. I haue so much
the rather thus farre laboured, for that ordinarily herein
I see truth and iudgement too much peruerter, the disea-
sed their health and life thereby neglected, and many
times simple ideots and fooles oppressed, whose weaknes
doth oft seeme guiltie, because euer vnable to defend it
selfe. Euery one in these cases is not fit or competent arbit-
er: it requireth the learned, and not learned in word
and superficiall seeming, but indeed truly iudicious and
wise, whom euer to preconsult in these occasions is onely
safe, is right, expedient, and euer necessary.

CHAP. IX.



He mention of witchcraft doth now occa-
sion the remembrance in the next place of
a sort of practitioners, whom our custome
and country doth call wisenmen and wise-
women, reputed a kind of good & honest
Wizards.

h Nam in auer-
sion partem æ-
grotantis recli-
nationem opis-
thotonon voca-
mus, neruis qui
e loci sunt ma-
lē affectis. Em-
prosthtonon
autem si in prio-
rem partem ho-
mo deflebitur,
neruis anterius
positis laboran-
tibus. Arct.lib. I.
et i. 7. 7. 7.

harmles witches or wizards, who by good
words, by hallowed herbes and salues, and other supersti-
tious ceremonies promise to allay and calme diuels, pra-
ctises of other witches, and the forces of many diseases.
But these being of the same nature with those before men-
tioned to vse spels, and as they before, so these now some-
times only superstitiously vaine, sometimes diuellishly as-
sisted, I will referre these vnto them, and onely dismiss
them both with a short historie. Anno 1602. a poore boy
of Pychley in Northamptonshire, was sodainly surprised
with a vehement conuulsion, drawing his head and heeles
violently ^h backward, and in that sort carrying his whole
body into a roundnesse, tumbling vp and downe with
much

i Hic hominum
ineptorum mos
est, in malis sua
ignorantia vel
acquisitis vel
comorantibus
cum anu. Also-
pica semper de-
monem accusa-
re.

c An possit ocu-
los tantum con-
tendere Lyn-
ceus?
d Dolebā me-
herculē qudd
pugillares & sti-
lum non habe-
rem qui tam
bellas fabellas
pernotarem.

much paine and inward groning. The parents of the child
posed with the strangenesse, presently accused ith witchcraft,
sent for a wisewoman, & her wisedome came vnto them.
At the same time it fortuned my selfe to be in the towne
with a patient of mine, a worthy and vertuous Lady there
inhabiting, who moued me to see the bewitched child, and
vpon the motion together with her Preacher then liuing
in her house, I went vnto the place where the child lay.
There among other standing silent and vnkowne, I be-
held the fits, & heard also the wisewoman wisely discour-
sing, and among other things of the like nature, declaring
vnto the company, that the lungs of the child were as white
as ^c her kercher. With this and some other such like ker-
cher learning, I d silently departed. When I was returned
vnto my patient, I there professed my opinion concerning
the manner and nature of conuulsions with their severall
causes, amongst the rest not omitting the strange accidents
which did oft fall out in such diseases by wormes. Not
long after, when the cunning of the wifard was now
growne without profite, stale and forsaken, the child a-
uoyded a great and long worme, and immediatly after re-
couered without other helpe or meanes, and so hath con-
tinued euer since. Thus the serpent beguiled the woman,
and the woman beguiled (though not Adam) many foo-
lish sonnes of Adam. At length a poore worme gaue them
demonstration of their ridiculous folly. Such teachers are
fittest for such schollers, whose grosse ignorance is euer so
farre in loue with it owne preiudicte conceite, that
though they were brayed in a mortar, yet cannot this
loue be beaten out of them for any loue of truth or rea-
son. I did not therefore trouble them with my patience
to instruct them, nor they molest me with their impatience
to heare.

CHAP.

CHAP. X.

Servants of Physitians. Ministering helpers.

Now to fulfill our iust computation of Emperickes, and therewith to conclude their mention and number: the last (but not the least) that offer themselues ordinarily in this kind and name, are suchas either by oft seruuing Physitians, or by continuall conuersing with them and viewing their custome and practise, or by their owne imployment ^a from their directions in applications and administrations vnto the sicke, or by some speciall trust and attendance about the necessities of the diseased, ingrosse vnto themselues supposed speciall obseruations, and choice and select remedies, and with such small wares thus taken vp vpon credite, set ^b vp for themselves, presuming it good rhetorickē (because an old figure) to take a part for the whole. Thus seeing too much honesty would not suffer them to rob their teachers of a more sufficient portion of generall methode and art, they thinke it sufficient to be able to supply the same particular meane with the like desire and goodwill. But as if imitation and resembling shew can never expresse the life of reason in her natvie vse. Although therefore sometimes some of this sort, by subtilitie, a good wit, officious diligence, and thereby pleasing fortunatenesse, do angle a good report and estimation, and thereby catch many simple ^c people (who hoodwinkt with good opinion discerne not the baite) yet doth their commonly obserued daring those things which they know they know not, and their ordinary raising themselues by the ladder of boasting, manifestly detect, both their cloaked defect, and their choaked guilt. For what expectation can be of them who for the most part build their whole worth vpon the meaneſt prooſe of anotherſ sufficiencie, and all the ſkill which they are able to expend, is but that little which another without

Servants of Physitians. Ministering helpers.

^a Ideo olim Clinici & le-
ticularij dicti
& Diætarij.

^b Hac ab origi-
ne Experiencia
nata est puerum
& imitatoria.

^c Parvuleſ
capiunt animos

envy or ielouise could spare? Timely and well growne perfection is never to be attained either by seruice or bare obseruation. It is necessary that man be in himselfe a master of knowledge and of sincere iudgement, that shall be

d Quoniam ars
circuaria particula-
ria versatur qua
infinita sunt, qui
non redigit ad
vniuersalem
methodum, ex-
co & incerto
modo agit & o-
pera fortunæ
committit. Gal.
de pueri Epi-
lept.

e Medicina sex-
ies vel septies
probata non fa-
cit vniuersalem
propositionem.
Caen.

g dñis dñs
spakis, y dñs
d spakis. Æque
mutua ratio si-
ne experientia,
& experientia
sine ratione.

Nazianz.

f Quis le artem
acquisivit sine
Methodo, atibi-
tratur; locat is
vmbrahabere
non artem.

Plato in Phileb.

b Per se natura-
qua sua fallax
est experientia
& periculosa

g si ne ipsa oportet.

Hipp. Aph. i.

able truly to make right vse of anothers experiance. Experience therefore alone, and the benefite of a Physitions seruice or admission vnto the view of practise, without the benefite of sufficient generall theoric and learning going before, can in it selfe be no true benefit. It is reason and knowledge that doth guide men wise vnto ^d all their particular actions and experiences, and those actions succeeding in triall and prooфе according to that reason commend and confirme that reason, and made good that experiance. For that which experiance hath once or oftentimes knowne and found to do good, must not therefore in necessitate still do ^e the same good, except the same reason of the good do in each circumstance againe commend and command it, which onely they can iudge and examine that are wise and learned. That experiance therefore is onely certainly and truly allowed trust, which prouing it selfe good doth therein also iustifie the knowledge and reason which directed it vnto that good. They therefore that without methode, art, reason and knowledge, take care to spend their time in gaping after others experiances, do set the cart to draw the horses, and every one that goeth vnto plough, knoweth they either never went to schoole, or beginne their lesson at the wrong end. By this preposterous defect therefore, and therein want of knowledge to foresee the likely issues of their actions; since these Emperickes themselves know not, nor truly foresee what they indeauour or do, how shall others that trust them know what thereby they shall suffer? Provident foresight is farre from blind ignorance, and wise preuenition from imprudent temeritie, and the experiment made without art or reason doth ^f more commonly reprove and chaffise, then instruct and establish. Neither can any man make a true rule or vse of his experiance, that truly knoweth not

the particular nature and estate of those things whereof he hath experiance, together with all circumstances that may alter the considerations. They therefore that will learne more safely to informe themselues, let them know assuredly, that sufficiency is never found in the vtmost obseruation or Empericall tradition, but in a settled and it selfe confirming knowledge and vnderstanding. Neither can this true knowledge be duly or competently attained, but by early begunne, and late continuing education thereto, instituted in places fit and free for true grounds, for the growthe and seed of puite and good knowledge, instilled into the minde by little ^f and little, by daily reading, contemplation, meditation, and assiduitie in both, watered with the dew and sweate of painfull studie, hastened to maturitie by carefull and continuall good culture ^g of ancient counsell and direction, and lastly confirmed and strengthned in the good and perfect groweth vnto a firme age and time therein by choyce example and experience, withall these possessing an ^h aptnesse in nature as the ground of all.

f Habitus omnis intellectivus, actius, factius sensim acquiruntur nec sine assiduitate, tempore, diligencia stabiliuntur vnoquam.

g Doctrinam vim promovet insitam. Horat.

h Naturę sequitur femina quisque sue. Propri

The end of the first Booke.



THE SECOND BOOKE.

CHAP. I. Forraged vices qd red
giving The Methodian leareuer of he
reticke Phisition.

Hus farre haue bene remembred
tho ignorant practitioners that in-
fest this age. Now it followeth we
come vnto another erroneous kind
such as haue a name and portion
among the learned: such are they
that haue a table of good arts and
sciences, but are not truly learned;

nor haue sincerely drawne the naturall and liuely sap of
true science and vnderstanding. Of this kinde among the
Ancients, were reputed those they termed^d Methodians,
either by an Ironie or Antiphrasis, as hauing no true^e me-
thod, but a compedium or a method of their own making;
or else because they arrogated this name vnto themselues
in the best sence, as onely in their owne supposall meriting
the title of true Art and Method. These had their peculiar
and proper errors in those times in which they liued, then
especially noted; but we will make bold more generally
vnder this name to comprehend all who carry a name and
visor of learning, but are not able to expresse the power
thereof, either by their distinct and truly digested vnder-
standing, or by right performance in action and practise
according thereunto. These men, any man may note to be
of three sorts: First, such as may commonly be obserued
to beare naturall defects and impediments within them-
selues:

^d Quales Pro-
clus, Antipater,
Dionysius,
Theſſalus, The-
mison, de quo
nomine lue-
nalis sic habet:
Quot Themis-
son ægros au-
tumno occide-
derit vno.
^e Apud Soteras
& omnium ma-
xime à mebbitis
appellat Gale-
nus.

selues: secondly, such as want time in nature or their studies: thirdly, such as haue spent most part of their life otherwise distracted, and haue not had chiture emploiment in their callings. The first ranke, nature her selfe doth note vnto every one by their imperfect parts stamped and expressed in their daily conuersation. Such are they who argue in themselves want of wit, of common capacitie, of ordinary gouernment: or are disposed to lunacities, to inordinate affections and customes in the continuall course and practise of their life. The second are yowths, young men, and all wanting discreet yeares in their faces or manners, with all such as serue their knowledge no further then grammar schooles, or in Vniuersitie haue made short stay, and too sodaine departure. Both these are easly discouered, and therefore cannot so vulyly deceiue, or else can but deceiue such as deserue no better. The third, are all such as defraud their callings of their whole endeouour, and devide themselves betwene two professions. Their neutraltie in both, doth proue their pullisite in either. Per-
severation in any faultie requireth Biote, and a man, and competence a wholcurte: but euer was any man excellent whom one calling could not wholly deserue and em-
ploy. Within this compasse also stand such, as haing spent vel absoluenda:
a good part, or most part of their life in one art of sci-
ence, towards the end, or in the middle, scoute exchange
These from the stille booke and wauing of these minds in a
former treacie now warching in a new hauen, cannot so-
daintly launch vnto any depth of profoundnesse of judge-
ment (which onely com-
eth by sealynge, fed by little and little
doth mature and ripen as a tenuitie fruitie) and therefore
they may so haue and greedily swalowy whole sentences,
yea & volumes vntchewd, yet eas they never truly digest
them but with many dayes and muche tyme. Every Art

Inconsideratio
cognatum &
perpetuum in-
uentus vitium.

Scalig. de sub. ec. Quid liquid
homo sit scias,
facile te nihil
esse intelligas.

Ego vero be-
quam in nos
homines esse
dicere consuetu-
sed partes ho-
minis. Ex omni-
bus enim ali-
quid fieri posse,
sicut non in o-
mnibus ex singulis
periculus.

Scalig. de sub. ec. Nemo no-
tandum sans esse
orest ad artem
vel constituenda
tique multorum
nomorum spacio
priores inuen-
erat posteri ac-
cipiamus, atque
his addentes ali-
quid illam ali-
quando com-
pleamus & per-
ficiamus. Galen.
in Aph. Hipp.

Competit quod par est, par est quod sufficit, sufficit quod nullius indigeret. Arist.
Eth. 1. a Nam mora datur, teneras mora percoquit vias. Etyalidas legetes quæ fuit
herba fact. Ouid. b res o Herbe capiuntur occipitibus & cibis. Epis 12. In Tropaeo batis
Tempis inuentor & adiutor bonus, vnde & artium lunt facta incrementa. Arist. Eth. 1.

is an habit: an habit is by small degrees and length of time and custome acquired, and thence riseth by little and little to perfection and full growth. There is to euery facultie belonging, first an habit of right judging therein, and distinct knowing: secondly an habite, according to judgement and knowledge of right action, and disposing. A double habite in every facultie, requireth a double time in every facultie, which therefore cannot but with long patience and carefull assiduitie therein be inuited. The too common want hereof in these dayes, is the cause that many reputed great clearks & scholers, haue in their mouthes, and discourse, the phrase, the language and sentences of wisedom, but want the soule, the substance and the sense. Hence it cometh to passe, that tongues overflow with a phorismes, maximes, and rules of ancient truth, but for the most part confusely, not rightly distinguished, mistaken or suppressed. Neither can excellency in one facultie giue, elegans & erudita prerogatiue in another. Therefore those that are perfect in hæc con- and absoluied artists in their owne facultie, and will impaire their dignitie by engaging it in another, (where neither their time nor proesse can equall it,) let wise men cau- terum sunt sp- gies.

Hisloria.

that facultie, a great cleare, of much reading and studie therein, whose busie and ambitious braine, not contenting it selfe within so infinite an ocean of sufficient sacred and sweete imployement, would needs breake out into other bounds, and from some borrowed houres and time for studie in physicke, grew to affect therein more then a common name and vnderstanding. In the end his pride and conceit of his knowledge transported him so farre, that among other ridiculous paradoxes, he both in schooles and common profession defended an indifferencie in the natures, qualities and yse of Stibium and Ratsbane: to conclude, his confidence herein so faire bewitched him, that he made triall thereof in himselfe, and as a just execution vpon himselfe, was the same day poisoned. Another

ther of my knowledge and acquaintance, a man in the Grecke, Latine, Hebrew, Chaldey, and other languages much studied, and in the iudgement and theory of Diuinitie of approued worthinesse and vnderstanding; hauing therein bestowed the best part of his time, sodainly interchanged with an vnauidised course of practise in Physicke: he spent some time in trauell beyond the sea, and returned againe thence dignified; but his former studies were so well and soundly foreshed, that they admitted not so true and right after-setting of the second. Hencē as his braine overflowed with vncertain propositions, and his tongue with paradoxes, his actions also thereto suited. In the end he made vpon himselfe an experiment of the force of Opiuia in a more then ordinary dose, and so composing himselfe vnto a desired sleepe, neuer returned to view the issue of his experiment, but descending into the graue, left this memory behind him. If any man wonder at these grand lapses in men learned, let him stay and satisfie his doubt with admiration of the multitude of sects in all ages, swarming with grosse errors and opinions, euen amongst the learned of all faculties and professions. This vndoubtedly groweth from no other ground but want of entire vnderstanding of those things men studie and reade, through imperfect and distractēd implemet of their mindes; seriously and wholy required vnto any measure of perfeccion. Therefore Galen in his learned treatise of the method of right cure (as also in other places) doth oft times witness, that where sects and sectaries abound, there is infallibly mistaking and vnsound apprehension of truth; and therefore lamely, defectively, and in part attained, because so onely sought. If any man require a more speciall proesse or triall hereof, let him with me here cull and examine any few Aphorismes of Hippocrates, and in them (though commonly and orderly read and auouched by every mouth) yet shall he find how easie and ordinarie it is for any man in any one to be inconsiderately deceived and mis-taken, if he do not with all possible diligence, indistracted Glaucon.

vigilance

b Primi & p̄cipia delictorum & errorum causa in agrotantium curatione. Diuisionum prauitas, vt & in aliis heretibus. Quidam in primis & supremis divisionum generibus contenti illis indicationibus, quæ ab illis sumuntur. Quidam, verò v̄sque ad aliquid dividuntur non tamē v̄sque ad suum perueniunt. Nonnulli v̄sō v̄tiosis v̄tuntur divisionibus. Qui v̄sō omnia que sunt secundum naturam & p̄pter naturam recte divisionis artificio complectuntur, atque ab omnibus sumi sufficientes inditaciones, hic solūm medendo non errabunt, quantum humanis concedatur virtutibus. Galen. de ratione Meden. ad

g Pura apprehensio simplex sepe caret ratione, nondum excitata ratione, aut lux cognitio non inita ratione. Scaliger. sic subi.

1. Hinc paucilli mi sapientissima Hippocratis leges xvi. 3. 1. 1. 1.

2. k Vide Galenū in prædictum Aphor. & Brasauolum in vitroisque.

b Oportet febrem neque leviori esse quam morbi materia discitat, neque graviorum quam ægri virtus ferat. Holler. tract. de Apoplex. Galen. in dictū Aphor.

c Necesse est febrem supervenire sed non simul. Nam purgato cum vultu accelerat febrem, vulnus sine purgatione cardigradam producit febre. Brasauol. in predict. aph.

vigilance and circumspection, continually, wholly and indefatigably, to exercise all his powers in seeking out their hidden truth, which doth never freely reneth to it selfe to those that carelessly or in part, or for sinister & trifling ends labour after it. For example, in his sixt booke of aphorismes, and 52. aphorisme, Hippocrates doth nominate a mortall signe in the diseased, the appearance of the white of the eye in sleepe, and sleeping with vnclosed eyes. In many diseased, this oft is found untrue, but with Hippocrates understanding, it is never ^k false. He that simply and verbally onely understandeth, and without meditated differences and exceptions, doth maketh not more marrow search, shall hardly truly find the certaine and true limitation of this truth. For if this maner of sleeping fall out from any outward cause, or beside reason or cause thereof in the inward disposition, it is not simply or altogether bad, much lesse mortall. For where the sicke are thus accustomed to sleepe in health, or to sleep by reason of fumes and vapors ascending vnto the head, and thence distilling into the eye-lids, and so hindering their right closure, (as it is oft scene in great drinkers) or where it proceedeth onely from wormes in children, and the like, the incautious and superficiale vnderstanding is readily deceived. In like maner the 51. aphorisme of the same booke doth promise by the coming of a feauer thereto, the profligation of the apoplexie. But this is not true, confusedly interpreted, and therefore beyond the first view requireth further studious inquisition to find out the quantitie ^b of the feauer, with the degree of the apoplexie. Great wounds and cuts of the head (saith the 50. aphorisme of the same booke) procure and incurre feauers: but he that doth no further search to know the ^c times that feauers may differently in swiftnesse or slownesse, of their coming take, nor vnderstandeth the causes slackning or quickning the feauers speed, may easily too hastily before iust time accuse the truth hereof. The 3. aphorisme of the fist booke threateneth danger in conuulsions vpon great issues and losses

of bloud; but in what quantitie thou shalt esteeme them
 d great, or with what conditions, thou must vse diligence, d Magnus ille
 and elsewhere enquire. Many haue lost great measures of est fluxas qui-
 bloud at once, and yet haue escaped both with and with- cunq[ue] re-
 out conuulsions, if 8, 9, 10, or 12, e pounds at once from the pentē indefi-
 nose may be called much or great. The first aphorisme of nenter & cele-
 the fist booke, doth pronounce the conuulsion procured riter profuit.
 in assumption of Hellebore mortall. It is notwithstanding Gal. in dictum
 ding seene, that conuulsions so raised, ceasse againe with aph.
 out death or other danger. To vnderstand therfore aright, e Ponderauit
 we must know to distinguishe the diuers wayes and f ma- Brasauolus li-
 ners whereby Hellebore doth produce conuulsions. The Brasauolus li-
 31 aphorisme of the fist booke, menaceth vnto a woman bras 18. ex simi-
 with child being let bloud, abortion. But whether we shall ftra nare fee-
 vnderstand it simply necessarie, or onely as an hazard or minz nobilis
 periclitation, or with what conditions, more certaine in- fuitas simul &
 formation doth aske further search. The 40. aphorisme of semel, præter
 the second booke, threatneth vnto old men surprised with 4. libras aut plu-
 murrhes and distillations, the end of their disease with res per lincta &
 the end of their dayes. But vnto perfect conceiuing, is mappas sparfas,
 further requisite the consideration of the degrees of old f Conuulso
 men, in whom is apparent either age alone (which is one- quam affer
 ly the number of yeares) or oldnesse & with age, which Hellebore af-
 is a decay and wearing of nature together with yeares. sumptio ex oris
 Infinite might we be in these and the like, euery triuiall ventriculi velli-
 and vulgarly receiued rule requiring a more circumspect catione plerun-
 and considerate vnderstanding, then the fist view or light que sine disci-
 reading doth offer or present. It is a common well known mine, quam
 and commendable caution, to suspect phlebotomy in vero ex immo-
 children vnto the fourteenthe yeare, and in old men after dica euacuatio-
 fiftie or sixtie yeares. But with what restraints and limita- ne, illa maximè
 tions these rules are to be bounded, fully and truly to con- lethalis. Galen.
 ceiue, besides their hearing or reading is required a view in aph dictum.
 and review of differing reason and expositio, diligent and g Hinc senectus
 carefull scrutiny, oft comparing and conferring oddes and & senium, sene-
 differences of circumstancies. None truly learned will or ctus prima &
 can be so inconsiderate or rash to take bloud from age, vitima, viridis &
 whose decepita.

d Auezoar si.
 hio tuo trimo
 venam secuit.
 e Rhales statu
 decrepita in
 pleuritide ve
 nam secuit.
 e Interest enim
 non quæ atas
 sit, neque quid
 in corpore ge
 ratur intus, sed
 quæ vites sint.
 Firmus puer, ro
 bustus senex, &
 grandida mulier
 valentes sangu
 inis missione ta
 to curantur Fer
 vel de lang. miss

f Versatus sit &
 ianciuic celeber.
 rimis iuvuinq[ue]
 que lecta pre-
 ceptionibus &
 pari studio oin
 nibus dedi ope
 ram. Gi'en. de
 loc. Affectis.

whose veines are exhaust or spent, blood dried vp, or from
 infancie crop the first hopefull sprouting or spring therof;
 yet with deserued fame and honour to themselves, and
 incomparable benefite vnto the sicke, haue right learned
 worthy and excellent Physicians vsed and prescribed phle
 botomy both vnder ffe^d, and after sixtie^e yeares. Dilige
 nce will not rest vntill it haue found^c out reconciliation
 to these doubts, and confirmation to more perfect know
 ledge, which serious labour must buy, studie continually
 attend, and thence time gaine, free from other impertinent
 implication. The common want hereof suffereth so many
 vnyprofitable questions amongst the learned, maintai
 neth contentions and pride of words, multitude of sects
 and schismes from truth: and while men at other leisure,
 for other shifts, ends, and supplies, and not for the owne
 worthinesse, or for it selfe seeke knowledge, they comonly
 lose the true end, and therfore true perfection. The in
 numerable dissentions amongst the learned concerning
 the Arabick and Chymicke remedies at this day infinite
 ly, with opposite and contradictorie writings, and inue
 ctiues, burthen the whole world. Some learned Phisitians
 and writers extoll and magnifie them as of incomparable
 vse and diuine efficacie. Some wigh execration accuse and
 curse them as damned and hellish poysons. Some because
 they find not these remedies in the common & vulgar read
 ings of the Ancients (the famous and learned Grecians)
 with feare and horror endure their very mention, farre
 therein unlike and differing from that ingenuous spirit of
 the thrise worthy and renoumed Pergamene Claudius
 Galen, who in brightness of vnderstanding, sharpcesse of
 apprehension, and inuention overshining al the precedent
 wits that were before him, yet did he with humble and
 daigning desire search & entertaine from any sort off peo
 ple, yea from the moſt vñlearned Empericke himselfe, any
 their particular remedies or medicines, which after by his
 purer and more eminent iudgement; and clearest light of
 understanding, refining, he reduced to more proper worth,
 and

and thereby gatne admird presidents of their wondered ods in his learned prescription and accommodation. Some contrarily contemning the learning and knowledge of the Grecian, and with horrid superstition, deifying an absolute sufficiencie iu Chymicke remedies, reject the care or respect of discreet and prudent dispensation. A third and more commendable sort differeth from both these, and leaving in the one his learned morositie and disdainfull impatience of different hearing, and in the other his ignorant and peruerse Hermeticall monopoly, with impartiall and ingenuous desire free from sectarie affectionation, doth from both draw whaſſoever may in either ſeeme good or profitable vnto health or physick vſe: from the Grecian deriuing the ſound & ancient truth, & from both Greek, Chymicke, or Arabian, borrowing with thankfull diligence any helpfull good to needfull vſe. Antiquitie hath giuen vs our firſt ^e lights in all knowledges, ſucceeding times haue added their ſeuerall luſtres, and our lateſt ^f poſterity hath yeelded alſo many things not vnworthy their worthy praife. Chiefly to honour the ancient worthies, yet to ^g contemne none, and to view all, is the rareſt growth, but truſt perfeſſion. And thus by the examples before for many innumerable more, it is manifest that men learned, knowing and reading much, may notwithstanding either through diſtracſion or negligence be eſteemed and found in complete perfeſſion and diſtinct knowing, ignorant and vnwoſtting. And as their vnderſtandings are hence corrup- ted and depraued, ſo neceſſarily by conſequent muſt their actions be anſwerable thereto, ſince thence deriued, bad principles euer producing bad praice. This is not ob- fcuſe nor dainty in many common praefiſers of imperfect knowledge, to be daily iuſtanced almoſt every where, whereby that man whose owne iudgement cannot giue him diſpenſation to ſwarue and differ ſometimes from the common underſtanding, vſe, and cuſtome of vulgar pra- memoria nobis reliquerunt. Hollerius iuſtit. Chirurg. ^g Etiam hispidis, etiam qui cra- gunt bahendam eſte gratiam cenſeo, Scalig. de Subt.

^c Maiores noſtri ad veritatis indagationem & conuentioneſ cum magno a- nimo atque ex- celto per ſale- bras atque tene- brasiter ſuum contulerint, ut quo poſſint mo- do praeluerent nobis, quare no- crunt illorum manes (prope dixerim) Deo- rum cultu cele- brandi? Scal. de Subt.

^f Atque iniquū decreti genus. Et quod omnē laudis fructum & gloriæ vni Græci detulit, ut Arabum & posteritas stu- dia perpetuis tenebris obru- antur. Quædam posteritas addi- dit non traudā- dalaude. Vixe- runt Græci in media luce lite- ratū, exuterunt Arabes, & inde duæ familiæ iam detertis & ſepultis melio- ribus disciplinis digna tamen lu- ce æternaque

Atise, shall oft times dangerously erre. In aboue 40. yeares
being, I haue now twenty yeares bene an vnderstanding
obseruer and partaker of diuers and different medicinal
practise, and therein haue oft noted how that which som-
time hath opposed common receiued rule, in the peculiar
prooфе of some other learned, hath giuen good occasion
of new disquisition of before vncosidered reason or di-
stinction in the rule. For a briefe taste of many, I will parti-
cularize some few. I haue obserued in some kind of Palsies
bloud taken frō the paralytike side, when all other meanes
haue proued vaine, to haue bene the sole present succesful
remedie, yea beyond all hope hath oft rescued the latest
hope out of the iawes of death. This much experience
doth testifie, yet is it contrary vnto receiued ancient edict.
In like manner in some diseased plethoricall bodies, I haue
obserued and seene, that their generall numnesse, a torpor
and stupidity raised in them from the distention, compres-
sion and obstruction of their full vessels, hath immediatly
on the same side that was let bloud, found present and sen-
sible deliuery from those accidents with great lightsom-
nesse and alleuiation, the opposite side still continuing in
the former manner oppressed and greeued, vntill the same
remedy of phlebotomy hath bene thereto likewise ap-
plied. In common stoppages of the wombe I haue oft seene
when the vsuall bleeding in the foote hath nothing at all
profited, but in vaine wearied the parts thereby fruitlesly
vexed, that the incision of a veine in the arme hath imme-
diatly opened the stoppage, and the former current hath
freely streamed. In some kind of dropies, cachexiaes, or
greene sickneses. I haue obserued that letting bloud by
excellent fruite and benefitte, hath proued the succesfull
remedie, aboue, beyond, and after all remedies. These
things are witnessed by many worthy testimonies, and yet
are generally esteemed violations of rule. I will not here
dispute the causes and reasons of these things, nor disqure
how iudgement did guide vnto these trials, nor how ne-
cessarily or probably the effects and consequent followed,

a Torpor leuis
quædam Paraly-
sis. Galen. de
Sympt. causis.

or cohered with the judgement. I will leaue it indifferent vnto everyone learned, and vnto right persension in ist occasion of due consideration hereof. I giue not these instances (as rash supposall may imagine) to encourage Impericall boldnesse, vnto commot imitation hereof, nor do hereby allow (as some not distinguishing may imagine) bloud-thirstie phlebotomy to suck men's lives in rash trial hereof: but to proue and manifest how necessary it is for a iudicious and orthodox Physition, diligently and prudently in his facultie exercised according to art, to retaine and enjoy a reserued power and warranted sufficiency within himselfe, to varie and differ sometimes from too strict & superstitious imitation of a common rule and receiued custome. And from this worth and vertue hath it come to passe, that many learned & famous men, in their seuerall ages haue left so many worthy additaments vnto knowledg and the common good, by their owne speciall proofes & trials of rules, in their peculiar practise oft different from vulgar conceit, vse and custome; vnto whom may not be denied beyong the ordinary bounds, a libertie and dispensation contained within the latitude of safe discretion and art. And thus briefly both by the vse of common distracted reading, and thence indigested vnderstanding, and also by the former particular proofes of easie deception in acception of common rules, and lastly by examples of practise, it is manifested that men otherwise, and in other respects, esteemed iustly learned, may inconsiderately & easily erre, whē distractedly & deuidedly they employ their thoughts and cogitations, or want that sole or solide possession of their whole minds and meditations by their owne proper faculties and functions. This is the reason, that though comparably to these times no age hath ever affoarded writings more prodigally obvious, nor shew of knowledge with greater affluence, yet in Authors never hath bene either lesse true meaning, or lesse right vnderstanding. Hence as seeming vnderstanding did never more abound, so never was it of worse report, the goose^a so libe-
rally

a Capit insana-
bile cunctos
scribendi caco-
ethes. Scalig.

b Per pauci ali-
quid bene sci-
unt. Ad apicem
plura aspirant
magis ingenia-
quam perueni-
unt. Scalig.

rally giuing wings and feathers vnto fantasticke thoughts, but the eagle-eye of cleare & b sincere iudgement, seldome vndazedly, or without winking, fixed vpon the perfect brightnesse and puritie of serene and clearly distinguisht truth. And thus much touching those that are of best proficience and most learned note in deuided studies and callings, distraction necessarily leauing a remissesse and neglect in many things both of minde and action. As for those that are of meane literature in their owne professions, their intrusion in others, and desperate esteeme and qualitie in their owne, must needs preach their insufficiencie in the latter by their mediocritie in the first.

C.H.A.P. I I.

Of beneficed Practisers.



HE grand and most common offenders in those kinds before remembred, and in these dayes, are diuers Astrologers, but especially Ecclesiasticall persons, Vicars and Parsons, who now ouerflow this kingdome with this alienation of their owne proper offices and duties, and usurpation of others, making their holy calling a linsey wolsey, too narrow for their minds, and therefore making themselues roome in others affaires, vnder pretence of loue and mercie. Besides, their profane intrusion into inhibited lists, their vnlimited breach of law, and want of reuerence and respect of order and distinction of callings, (which true Diuinitie doth teach holy men) reason and experience do dayly witnesse, that by the necessarie coincidence oft times of both callings requiring them at the same moment in distant places, without conscience they impose vpon themselues a necessary neglect of both by an vnecessary a assumption of the one. This the poore patients necessitie and need must oft complaine, though haply more seldom obserued: and therefore of few is that which herein is lamentable,

a Elige quid
velis, quis enim
pudor omnia
vellet. Martial.

table, at all lamented. Many times many p'dore people (and sometimes men of better worth) in their necessities, and oft last extremitie, through this voluntarie ouermea-
sure of emploiment in these enlarged spirits, are not onely
deferred, procrastinated and neglected, but oft times even
to death illuded. For from report and information
by others vnto the Physition, and from the indication by
vrine (which are borrowed, and therefore slipperie
grounds) many diseases conceale themselues: oft for want
of the presence of the Physitions owne view, the chiefeſt
opportunitie and hopefull houre steale away vnespied, and
death maketh many blind, because they had not their Phy-
ſitions eyes. In these difficulties therefore (wherein con-
ſit the greatest vſes and benefites of a Physition) theſe
men by their double and both-hand emploiment, compell
themſelues commonly to a double crueſtie, either for the
moſt part to denie their preſence, or else not to perorme
the promife of their preſence, being euer ſubiect to a coun-
termauad, by their voluntarie ſubjeſtion to a double com-
mand. If therefore they would conſider the ſhortneſſe of
their liues, with the inuincitie of their owne taske, they
would not allow ſo large a vacancie to ſucciuſe houres
and workes, which now for the moſt part are moſt part of
their time vnto the great hurt and iniurie of others, and
the increase of ſcandal vnto their owne vocations. I
know the learned and reverend Diuine is herein for the
moſt part free, or if ſome few be iuſtly taxed, their moſt
minds will eaſily moderate and reducte them; and for the
reſt, whose diſpoſitions are shameleſſe and incorrigible,
that may haply ſtill become the foole, which is a reproach
vnto the wife, and beſit the vnhonour that defames the
iuit. I do not diſlike the devout and charitable deeds of
their hoſtly minds, nor reall compassion and contribution
vnto the ſicke and needie, nor yet their medicinall aduice
with incorrupt hands free from implication of priuate
gaine, and vnoberued and concealed merchandizing in
charitable deeds; but I abhorre and wiſh repented (which
in

^d Persona nam-
que venustat ful-
dium dum ſuo
infiftit officio,
nec præripit
alienum.

^e Nam quod
impie bonis
Sorio Titioque
decibit, Cris-
piam.

in many of them is abominable and sacrilegious) their pecuniarie traffike and trading by vsurped erecting in their houses Apothecarie shoppes, by manumission of base wares that are not allowed, nor haue obtained freedome elsewhere, whereby vnlawfully they exenterate and eate out the bowels of poore mens purties. Neither is it any way to be iustified, that they ordinarily travel vp & downe to spoile the more worthy of his fee, and the proper laborer of his hire; nor yet is it lesse shame, that without shame or blushing their bils in many places inhabite ordinatly Apothecaries files and shoppes, as if their owne vndoubted right. Their maister Saint Paul teacheth euery man to walk within his ^a owne calling, and not to be busily ^b stragling in others: so shall they honour their calling, and their callings honour them, and both honour God that sent them.

^a 1. Cor. 7. vers.
20. 24.
^b Vnicū ab uno
optime perfici-
tur opus. Arist.
Polit. 2.

I know the gift of healing in the Apostles was the gift of God his grace and speciaall fauor and allowance vnto them for those times; but it was in them a miraculous and diuine power consecrated vnto an holy end: but in these times it is an acquired facultie, and in these men vnto a mercenarie vse. It is indeed a deede of mercie to saue and helpe the sick, and a worke of charitie to aduise them for their health & ease: but the common good and publicke weale, & the law for both doth inhibite the doing of euery good by every man, and doth limit and restraine it vnto some speciaall and select sort of men, for necessary causes, and respects vnto good government and policie, and for auoiding confusion, which is the ruine of publicke weales. Shal then Diuinitie teach and allow for priuate deedes, ends and respects of charitie and mercie, to breake ^g publicke edicts, to transgresse lawes, to contemne magistracie, to confound and disturbe good order? Good order forbiddeth, that for pretence of any necessitie whatsoeuer, cause or reason, one man presume to breake into anothers bounds, yea and Diuinitie teacheth the same. God himselfe trieth men in all things, in all necessities, vnto certaine and appointed ends. He ordained a select number of Apo-

^g Fuit hac sa-
pientia quondam,
Publica priuatis
preponere, sa-
cra prophanis.
Sic honor &
nomen diuinis
vatibus, atque
Carminibus ve-
ritatibus, Horat.

cles

files and Disciples, and vnto them onely annexed the divine worke and calling of nations and people vnto saluation, commanding all men vpon paine of damnation to seeke out and follow that meanes wheresoever or howsoever distant, and did not ordaine the meanes confusedly in every person to waite vpon euery priuate necessitie. In like maner in a commonweale, lawes and policie ordained (preferring the common good before euery priuate easse and benefite) that every man haue his distinct calling, vnto which all other mens necessitie therein may and ought to repaire. For if euery man might be of euery calling, confusion of callings woule in the end leaue no calling. Therfore euery mans need or necessitie is not sufficient to make every one capable of giuing supply needfull thereto, but God, and nature, and law haue tied and allotted men to seeke meanes, and those meanes confined to certaine set bounds and limits, that men may still in all things according to the law of mortalitie; be euer in this life subiect vnto casualties, oft for their triall, sometime for their punishment, or else for a further decree and secret purpose of the Divine prouidence, so and to such ends thus ordering. Thus by cleare truth ouershining the mists & clouds of false pretexts to the contrary, it is manifest, that this fluctuation of these men betweene two callings is offensiuē to God, scandalous vnto religion and good men, and injurious vnto commonweales, and but presumption borrowing the face of Diuinitie. What encouragement their example hath giuen vnto drones and idle persons, abounding by their example infinitely in the same wrong, he hath no eies that doth not consider. Their many, ordinarie, rash, ignorant and vnskilfull errors and commissions against the health and life of many, besides their forenamed omissions, intrusions, procrastinations, and neglects of one calling by another, I could by many tooe true instances confirme, but for reuerēce of the callings I spare the men. I wil onely giue two knowne instances, wherein (as in a glasse) men may view the diuers faces of many more of the like

h. Omne publi-
cum cōmodum
babet aliquid
ex iniquo: quod
in singulos pec-
catur, utilitate
publica repen-
ditur. Tacitus.

Historia.
g In principio
in orbis, firmis
viribus, habitu
pulchro, exina
nitione nulla,
plenitudinis &
iustificationis
pericula non
iuste ratione, &
pe obvia sunt,
quo tempore
& modo si ma
rasmus conti
geret, prodigio
rum plane fore
Spectatum ad
missi ritum te
neatis?

b Marasmus
Trallianus li. 12
describit, in quo
humiditas sub
stantialis in totu
consumpta fue
rit aut torre
facta, vel
d'moderis ne trau
matis nec in rati
onibus in regimur.

Quod in or
pore corporis
& succulento
nunquam quis
quam praete
rea inuenierit.
d'moderis ne trau
matis, & d'ca
tu rati onibus in
regimur.

inquit Galenus de Bon-habitu. *Vires, habites, atas iuste pide ferunt, morbus, calor sitis, delria, plethora exigunt, anni tempus, constitutio & gri annunt. d Natura vel vis quae in potentius naturalibus aliena exerit, it, vehementius operans magnum & violentius arte
riarum efficit motum, appetens illa quae molestia sunt expellent, atque ita profluvium lan
guinis facit. Galen, in aph. 21. lib. 7. Hipp.*

sort. A gentleman in Bedfordshire not long since was so
daintly surprised by a continual feauer, accompanied with
a generall lassitude and wearinesse of the whole bodie, and
together with heate and burning, delirious and lightnes
of braine. The habit of his bodie and his flesh were muscu
lous and well liking, the season warme, his age firme, and
constitution sanguine, his pulse high, full, large, and in the
vehementce and strength of motion manifest euuen vnto the
beholders eye. A Parson or Vicar comming vnto him, ma
keth many feares and seeming-graue discourses of the
danger and imminence of a Marasmus, and from this sup
posed grand perill stoutly withstandeth the needfull vse of
due phlebotomie. The allies and friends of the patient ob
serving the dayly decrease of hope and health, diligently
enquire after another Physition, and by happe found me
where then employed. When I came vnto the patient, the
Parson entertaineth vs with confident discourses and dis
putes concerning a Marasmus, whom when I found after
long patience and calme conference in the presence and
hearing of diuers worthy knights and gentlemen still end
lessly and reasonlessly vaine; and yet possessed with an in
vincible spirit of open and obstinate contradiction, I in
the end with shircomition consents contemned and re
jected him. The patient I found free from any particulat
which might inhibite phlebotomie, and manifestly saw
the danger of the delay thereof, (both which may appeare
by the description of his estate), and therefore seeing the
indication so plaine, and the necessarie for weight, contrario
to the babling opposition, and easiesse predication of
needlesse danger, I caused him to bleed; wherupon with
in few houres after, besides immediate alleuiation, nature
d seconding the worke, expelled at his nose diuers quanti
tates sanguinis.

ties of bloud at severall times; and thus was enabled to performe her Crisis, being before detained by the oppression of the former quantitie of bloud, whereunto her strength was not equall. The life of man vnto God and men is deare & pretious, yet behold how presumptuously glorious ignorance, and the lawlesse breach of the due lists of distinct and proper callings, doth licentiously hazard the vtmost price and date thereof. And how likely may it seeme, that the memorie of this wrong had bene in the same graue buried, if it had not bene preuented, and by the preuention solemly obserued. I will now annexe another example of secret betwitching flatterie by close whispering of the sicke, ordinarily practised by these kind of men, vnto the vnobserued and stoln perdition of many. Anno 1611. a gentleman in this manner falleth sicke. He was sodainly surprised by a continuall feauer, with burning, thirst, troublesome heate in the soles of the feete, and palmes of the hands, frequent deliriations and perturbations of the mind, fulnesse of the stomacke, loathing, painfull distentions and ruuinations, drinessse and yeallownesse of the tongue, bitternesse and heate of the mouth, paines about the short ribs, loynes, backe and shoulders, ill sleeps & confused dreams. There entertained these accidents the vsuall fulnesse of his body vnto the common outward view, & accompanied a pulse swift, vehement and large, an vrine high coloured, red, and thicker; al which many witnesses of vnderstanding confirme. According vnto the former indication, the patient was twise let ^h bloud, the quantitie lost the first time, coming short the second time, not exceeding ten ounces, as the Surgeon doth witnessse. He was once ⁱ vomited, by due respites twice ^k purged with good effect and alleuiation, oft by

^e Leuata quæ corpus nostrum regit natura ex- onerataque eo quo velut sarcina premitur, baud ex græ quod reliquæ est vin- cet & expellet, Galen, de Meth. Med lib. 11. ^h Maxima re- media continu- atum februm hæc duo sunt Detractio san- guinis & potio frigida. Gal. lib. 9. de Meth. Med h Saluberrimū autem est febri- bus venam inci- dere, non conti- nentibus modo sed etiam alijs omnibus quas putreccens hu- mor concitane- rit. Gal. lib. 11. de Meth. Med. Ideo missu est sanguis ex he- patica ad sanguini- nis hepatisque refrigerium & venulationem, ^l mediana etiā ad minuendam plenitudinem.

ⁱ Si ad os ventriculi materia febrilis quæ putruerit sua sponte impetum faciat, per vomiti- tum expellatur. Galen, de Meth. Med. lib. 11. ^k Bilis abundantia & turgescentia manifesta hoc exigebat, secundum intentionem Hippocrat. Aphoril. 22. lib. 1. & apl. 10. lib. 4. Curandæ autem non sunt omnes febres eodem tenore, nec ea quæ sunt sine acci- dentibus ac illæ quæ cum accidentibus tractandæ sunt, vt testatur Gal. de Arte curat, ad Gla- conem lib. 1. In alijs igitur eadem remedia iteranda, in alijs non omnino usurpanda.

III febribus
Galenus s^ep^e.
inicit nullam
per clysterem
si aliud spon^tane
non ducitur. vi
de de Methodi
Med. lib. I. &
lib. 9. de arte cu
rat. ad Glaucon.
a Quippe misso
in febribus in i
nitio sanguine
non solū pau
peribus sed di
uitum etiam fer
uis, plurimis
quidem quinto
post, aliquibus
septimo Crisis
contigit Galen.
de Meth. Med.
lib. II.

b Vigilant ægri
magna ex parte
grauiiter se ha-
bent & febriunt
vchementius,
quanto propius
crisim accedit.
Gal. in aph. 71.
lib.4. Hippo.
b Περι τας αρχες
κα τα την, &c.
Circa initia &
fines omnia im-
becilliora, circa
statum omnia
fortiora. Hipp.
aph. 30. & 29.
lib.2.

Si velociter

morbis moueatur, etiam colotis & substantiæ vrinæ mutatio sunt sufficiens signa futura Crisis. Galin Aph. 71. lib. 4. flipp. e Sic lib. 11. Galen. de Meth Medendi, Diuites qui proper delicias debita prætermisere remedia, phlegmonas contrahunt vel in ictinore, vel in ventriculo, vel in aliquo alio viscere.

glisters¹ gently moued, his diet prescribed, cooling, opening, and altering the euill qualitie of humors. After these things done, within few daies the vrine in colour, substance and residence manifesteth^a concoction, and therewith follow some disquiets and anxieties, not^b vnhopeful forerunners of the approch of the expected Crisis of the disease, by the vrine so^c fairly promised. In this faire hope (though by vnbeleefe of sense denied) a Parson-Physition led by a secret ambition of stealing the praise of such a cure, (if fortune might haply fauour the patient with ease, and himselfe therein with the opinion of the merit (as was verie likely) in this hope taking opportunitie of the patients impatience, he whispereth vnto him the excellencies of Aurum potabile, farre beyond all other remedies. After the patient had from him receiued it, within short time good hap gaue ease. Ease being gained, begetteth in the patient an euer after incorrigible consultation with his owne sense, and now measuring his good by his ease, and settling in his thoughts an assurance of his recouerie, he studiously and continually defameth his Physition, and with euill clamours filleth all corners of the countrey, as farre as his agents; his owne tongue or credite could extend. In this interim likewise he reiects the former begun methode of discretee euacuations and alterations of the offensive humours of his body, and in steed therof he christieth and cheareth vp himselfe with daily magnifying and worshipping Aurum potabile as the God and sole author of his supposed recovery. In this meane season and intermission of former courses, the forward signes offaire concoction, so hopefully before appearing diuers dayes together, now retire and vanish, and painfull swellings fall into^c his legs and neather parts: and then compelled he sendeth for other learned Physitions, but yfeth them by

VBCCS -

vncertaine fits, as his owne conceit induced, and with a reservation of his sole happinesse and best securitie in Aurum potabile. To conclude, he escaped the present perils of the former sharpe accidents, but ^a continued lingringly and languishingly sicke from about the middle of March, vnto the latter end of ^b August next following. About that time he first beganne to find some reasonable satisfaction in ease, and the recoverie of some better strength, but a secret remainder or impression of the former delirations continued, and some suspitious signes of a Scorbute seemed to increase, which before likewise did obscurely shew. Beside the shamefull wrong vnto Physitions and patients, and the iniurie of Arts and truth it selfe, in men that are professors of diuine and holy callings, behold the vsuall insidiation of Death and Danger, by the spirit of flattering intrusion and secret lenocination of false hopes and ease possessing the distraction of the distressed sicke. What man learned and iudicious cannot determine, whether this dangerous long continuance of this Gentleman's disease may not iustly and in good reason be ascribed vnto the sodaine ^c discontinuance of his first meanes, & to the neglect thereby of perfecting the hopefull Crisis so fairely ^d promised and intended? Or vnto who doth it not appeare palpably grosse, that Aurum potabile can containe in it selfe any such golden sufficiency, as soley to remoue or preuent all the former accidents in this gentleman described, which God, and nature, and reason haue euer denied vnto any one particular or speciall medicine whatsoeuer? Let almen then vnto whom God hath giuen eares or eyes, aduisedly behold and consider how dangerous and iniurious these ordinary and ignorant intrusions in reason proue vnto poore patients, who thus beguiled with opinion, and blinded with deceiptfull hope, or ease, or sense, ioyously oft giue thankes for their owne hurt, in Aph. 20. lib. 1. Hippoc.

^a Quicunque morbi imperfecte iudicati sunt, deinde teruantur in sequentiū iudicatoriorum dierum aītquem usque ad 40. diem, nō simpliciter acutus sed acuti ex transmutatione vel decadentia nominauntur. Gal. in aph. 23, lib. 2. Hipp.

^b Quadragesimus dies primus est morborum diutinorū, qui cunque hunc transcendent ad septenarij rationem habent Crisis, non septenarij quo ad dies, sed quoad menses, deinde annos. Gal. aph. 28. 13. Hipp.

^c Si integrè, si plenè, si perfec- tè Natura iudicatur, nihil noui- molitus Medicus: si verò in- quopiam deficiat Natura, quod deficit debet Medicus adiungere. Gal.

^d Signum concoctionis nullum vaquam prauum fuit, sed omnia optimas semper, & tanto citius a grum conualitatum ostendunt quanto citius ap- paruerint. Gal. in aph. 12. lib. 1. Hippoc.

magnifie the authors, and not seldomie perishi in the praise of their own harms. The vnlimited expatiation of so foule wrongs, do challenge all men, not onely the learned, but all honest or ingenuous, vnto the vendication of art and truth from oppression by so grosse and harmfull ignorance. These examples are sufficient to admonish the offenders of their impietie, and others of their owne perill in trusting vnto them.

CH A P. III.
Of Astrologers, Ephemerides-masters.

Astrologi,
Astrologi, ^{μαντικοις},
Tenebriodæjor. ^{τενεβριοις}
b Vide Iſai. cap.
47. verl. 13. Stet.
& saluent te Au-
gures celi qui
contemplabau-
tur sydera & sup-
putabant men-
ses, vt ex ijs an-
nuntiarent ven-
tura tibi. Ecce
facti sunt quasi
ſtipula & ignis
combussit eos.
Deuter. cap. 18
Nec inueniatur
in te qui ariolos
ſcicitur, aut
obſeruer ſom-
nia, aut auguria,
aut pythones
cōſulat. Omoia
enim hæc abo-
minatur Dom-
& propter iſti-
uſmodi ſcelera
deleuit eos in
integritu tuo.



Ow concerning Astrologers-practisers: There is a ſort of men, who beside and beyond that is ſufficient and profitable vnto Phyſicke, vſe in Astronomicall ſcience, (hauing vnauidedly, prodigally or vnrecouerably ſpent too much paines and time in the too curious or ſuperstitious, or ſuppoſed ex- cellence in the vanities of Astrologie, or elſe finding by their other deſects in themſelues the want and inſuffi- ciencie of knowledge more proper and eſſentiall vnto a Phyſition) do therefore (which now is all the hopefull re- mainder of their time ſo farre ſpent) fish for a name and fame amouſt the common and eaſie deceiued vulgars, with the glorious baites of prodigious precepts. Thus they hooke ſimple credulitie to worship and admire their lying reuelations, preſcribe fortunes and fates, and limit the dayes and dates of mens liues and deaths vnto the darke points of their Kalēdars. Neither do they bluſh to promife and profeſſe that they take counſel of heauen (when heauē b denieth them) thereby gaining to themſelues glorie in the ſlander of heauen and the ſcandal of truth. Thus vſually they peruer the right vſe of Astronomicall ſcience vnto deceit, imposture, and iugling merchandizing for vniuſt and iniurious gaine, and perſwade the voluntarye motions and arbitrary actions of men, their conſequences and iſſues

to be driuen by the heauens vnto ends and destinies there inrolled, and themselues (as if the onely true sons of heauen forsooth) there onely admitted to reade and view. Indeed the will of man hath not power in it selfe to will or moue it selfe to any good pleasing vnto God, or sauing to it selfe, but by the speciall grace of God, drawing, guiding, or mouing his will thereto, yet doth the generall concordant consent of most Diuines grant as vncouerted, a libertie and freedome of mans will vnto any ^d moral, natural, ciuill or politike good. And in these kinds all Diuines both ancient and neoterike, haue both acknowledg'd and admired the worthy examples of vertue in Philosophers and heathen men, whose infinite studious paines and voluntarie laborious industrie in aachieuing so many incomparable excellencies, no ingratitude can denie, or without honour mention. Vertue is not ^e forced, but free in whom it is, and therefore not to be ascribed vnto the heauens or any other outward ^f cause, but vnto the free and voluntary agent of it selfe, and by the owne inward power in it selfe, mouing it selfe thereto, from his owne ^h purpose therein. This all men, Diuinitie, Philosophie, reason, experience, with an vnitie of consent confirme. If then a mans action be his owne, if the end his owne, the effectuall prosecution thereof vnto the end his owne; if God himselfe haue granted this priuiledge vnto all men, as indifferent and common vnto all whom he hath created vnder the condition of men, what creature shall intercept the endowment of the Creator? what shall take the honour of this gift from him that gaue it, or the right thereof from him that thence receiueth it? The heauens cannot so blasphemie their Maker, though men thus dare belie the heauens to iustifie their owne impietie. All things depend vpon the prouidence of God, and from him and by him

^d Deus nos do-
cer, irradiat, affi-
stir, etiam suo
modo trahit ut
Saulen. Quod
autem in nobis
sit nullum in-
ternum princi-
pium potestatis,
corum est voca-
ferari qui nihil
intelligunt. Sca-
lig, de subtr.

^e f i n d u m a p e t u m
i t i s m e e c u r t i s u m
Virtus moralis
est habitus ele-
ctius. Aristot.

Eth. 6.
g i o n s d e r i t o b i-
a u r e l l y c l a d e r
i n a p o g y, u n d e r o p e-
r a n o p t i n e r t e
c l a d e r t o .

Arist. Eth. 3.

^h i n s d e r i t o b i-
a u r e l l y c l a d e r
i n a p o g y, u n d e r o p e-
r a n o p t i n e r t e
c l a d e r t o .
Arist. Eth. 2.
i n s d e r i t o b i-
a u r e l l y c l a d e r
i n a p o g y, u n d e r o p e-
r a n o p t i n e r t e
c l a d e r t o .
Ea qua-
le c u n d u m vir-
tutem aguntur,
non iuste agun-
tur si sunt iusta,
sed si agens, sci-
ens, eligentique
propter virtu-
tem ipsam agat.

animoque stabili & firmo agat. Aristot. Eth. 2. i Post Adamæ lapsum (inquit Cal-
vinus) supernaturalia dona in homine extincta sunt nisi quatenus per regenerationem re-
susciperentur: at intelligentia, iudicium, cum voluntate, quia inseparabilia ab hominis natura,
omino perire non potuere. Calvinus, instit. lib. 2.

are ordained second causes, which indeed in nature haue their necessitie, but in the will of man haue a power onely to moue or incline, and not to force. This is the reason, that though man by his starres be borne to infinite miseries, diuersly mouing and affecting him continually, from the earth, from the sea, from the land, from the aire, from the fire, from his owne affections, infirmities, diseases, from diuers haps and casualties; yet vnto him that knoweth the free gift of his Maker, and the good that he hath done for him, none of all these things by any necessitie in themselves therto, can touch him or once & come neare him. For whether calamitie approch from aboue or below, from maligne constellation, or other inferior or terrestriall incumbrances, man by his spirit of vnderstanding, by prudence and circumspect prouidence, hath a large immunitie, whereby he may and oft doth auoide these violences, and delude their forces.

The wise man (saith Salomon) foreseeth the plague, and hideth himselfe, neither can any euill befall the wise, which he may not and doth not, either being to come by prouident foresight preuent, or present by carefull industrie allay, or past by diligence redeeme, no influence or destinie being able to bring mans will and endeouour to an higher point then wisedome and goodnesse. This is the reason that common calamities befall not all men alike, yea rather to every one vnlke. This is also the reason that many borne vnder the same constellation, haue different fortunes from each other, and farre vnlke their like constellation: nay it is oft seene, and cannot be denied, that many men by their owne industrie haue contradicted their starres, whereby vnsfortunately marked in their natiuities, they haue triumphed ouer the heauens in the felicitie of their owne wisedome and vertue. Of this sort haue bene not onely one Socrates and the great Philosophers, but many common men Socratically^h disposed and endeououring. Contrariwise also diuers borne vnder good starres vnto good destinies, in their growth haue either ouerruane, or ⁱcome short of their destinie. For although

g Astrologorū
decreta non
sunt prætoria,
Ptolomeus.

h Sapiens assueſ-
cit futuris malis
& quæ alij diu-
patiendo leuia
faciunt, hic leuia
facit diu cogi-
tando.

i Si ingenia pri-
mitiūs utiliter
salubriterque
facta sint, omoē
illam vim quæ
de facto extrin-
secus ingruit in-
offensius tracta-
biliusque trans-
mittunt. Sin cō-
tra, licet paruo
aut nullo fatalis
incōmodi con-
flictu vrgantur,
sua tamen
leuitate & vo-
luntario impetu
in assidua deli-
cta & errores
facile ruuat.
Gellius.

the heauens doe worke by their hidden power and influence; secret impressions, proclivities and inclinations, as in all things vnder heauen, so in the constitutions and tempers of men in their generation, conception and birth: yet are their effectuall producions thereof in men & themselues variously alterable according to education, inclination, occasion, and circumstance, and therefore as touching the absolute power of the heauens euer varying. There is no man that can so farre ^b deny himselfe a man, as to make doubt of free arbitrarie choice in himselfe to do or not to do, to like or dislike, to do that he will, to refuse that he will. For if heauenly influences compell or force mens actions, and their wils be led and not free, vniustly any man shall be vniust, neither can the lawes of God or men be iust ordained against wilfull ^d offenders: but God is iust, and lawes are righteous, and therefore mens actions are their owne, moued from an inward power and essence peculiar vnto themselues, and from an end and intention which is their owne. Touching those therefore that from the heauens promise to tell fortunes, to cast figures, to turne Ephemerides for nativities, for good haps, for ill haps, successes, losses, fortunate, infortuniate events, he that hath but common sense and reason, and can thinke but worthily of himselfe, may ^c easily discouer their falsehood, imposture, deceit and couzenage, howsoeuer sometimes events may countenance; for hoodwinked happen may sometimes light vpon truth, and craft working vpon credulitie, may make any truth of any falsehood. Thus farre briefly concerning the powers of the heauens ouer the minds and willes of men, their voluntary actions, their consequences and issues. Now concerning their vertue ouer the bodies and humours of the sicke and diseased: No man can deny the heauens as generall & superior causes to have power ouer all things created vnder heauen, by whose influence and radiation all things increase, grow, liue, and are conserued, and by whose recesses all conseruatries inferiortum, quia causa causarum tunc ea quae fecit Scalig. de Subtil.

^a Secundæ cau-
sa in natura
quidem necessi-
tia, in voluntate
inclinantes, non
cogentes.

^b Scal. de Subt.
^c Si homines
nil sponte, nil
motu arbitrio
faciunt, non e-
runt *οργανα* *σαν*
sed ludicra & ri-
denda *νυποστη-
σα*. Gellius.

Noct. Att.
^d οὐκέτε ταὶ δὲ εἰ-
τε τοῖς αἰδυ-
νετοῖς, οὐκέτε τοῖς ιχεῖν
Non contingit
quempiam ea
velle quae im-
possibilia sunt
aliter fieri. Arist

Eth. 6.
^e Calliditas ne-
que compresa
neque percepta
loquitur sed am-
bagiosa, intet
falsa acque vera
pedentim
quasi per tene-
bras ingrediens
& multa tentā-
do incidit ali-
quando repente
in veritatem.

Gellius.

^f Sunt enim suā
periora formae

Scalig. de Subtil.

O things

things mourne, wither, fall and droupe. This doth witnessse the sommer and the winter, & all other seasons, which the heauens by their motion varying, bring vnto all things vi- cissitudes, changes, and alterations, and by their secret in- fluence imperceptibly distill different and contrary incli- nations, tempers, and affections. Hence winter, sommer, spring, and autumne, breed their peculiar diseases. Euill and maligne constellations beget plagues, pestilences, and other epidemiall contagions, which the aire as the great mother of all things breathing doth fruitfully conceiue, and plentifully bring forth. Vnto what sight or sense hath euer bene vnkowne, either the pride or splendor of the Sunne, mounting in his glorious altitude, or his eclipsed force and lightsomnesse opposed and abased? Who is igno- rant of the monethly metamorphosis of the Moone? What thing is or can be insensible of the Cynosure, and the nipping frosts? Is not the glorie of the heauens ouer all, and are not his forces in all? Notwithstanding generall causes produce not particular effects, and the heauens are

b Pendente no-
straria huc di-
perio:ibus
propter æqui-
uocam conne-
xionem, non
propter vnuo-
cam effectio-
num commu-
nionem. Scalig.
de Subi.

but generall ^b causes, second causes, outward causes, re-
mote causes, mediate causes, vnto those things which im-
mediately fall out in the bodies of men from inward cau-
ses contained within themselves, and therfore soley hauing
by their inseparat nearenesse an inevitable and vnauoit-
ted necessitie in themselves. The inward causes of diseases
are the humors of the body, which can never be separated
from the body, because in them consisteth the life and be-
ing of the body. Therefore when either they corrupted fro
their kind, or offendin in qualitie or quantitie, raise dis-
eases in the body, how or by what meanes can the body
choose but be therewith affected, except it could leaue it
selfe? From any outward cause which is without, and of a-
nothe deuided and separate nature, separation doth free
from immediate necessitie or consecution. Since then the
heauens are outward causes, and remoued causes, & there-
fore never necessarily or simply of themselves affect, and
the inward causes of diseases sticke nearer, and so closely
touch

touch in their effects, that they suffer no interposition, it is manifest, that the heauens haue no certaine or absolute power in the diseased, nor can match or equall the immediate force appropriate onely vnto the disease. The heauens indeed do oft and much also preuaile in raising, allaying, increasing, diminishing, enraged and calming the inward causes, but euer by a proportion, either with the temper and constitution of the sick, or the humours of their bodies; whether originally bred, or after by time acquired. Saturne is therefore said a great Lord ouer melancholy bodies, in like manner the Moone ouer phlegmaticke, Iupiter and the Sunne in sanguine, Mars in cholerick, (whether in their severall revolutions apart, or their coniunctions and combinations) and according to the greater or lesse proportion of their peculiar humors in the bodie, and the dispositions of the particular parts of the body, they more or lesse exercise their rule. Therefore also according as meanes more or lesse accrue to lessen or increase their proportion: so more or lesse manifestly are their effects and operations weakned or quickned. If the wise Physition foreseeing the euill approach of a maligne and Saturnine aspect, by discrete preuention abate and withdraw the melancholy humor from the body, Saturne shall thereby want a part of his ^b proportion, and as the greater abundance thereof doth necessarily more aduance and promote his efficacie, so the exiguitie thereof must needs abridge and obscure it. The like may be said of all other aspects in their severall destined and appropriate humours. For the constellation of it selfe simply ^c cannot effect any thing, nor can build or ruine any being, which first hath not the seminarie and prime foundation thereof in it self, both as his subiect and his meanes. And this is the true cause, that the body either by Physick reduced to iust temper in it selfe, or to an equall contemper of all the humors, or of it selfe strong and healthfull, in the most different constellations doth commonly find indifference of alteration. And this is the reason that many in the most Satur-

¶ **Communes** causæ com-
munes ha-
bent effectus,
nec vires aut
actiones parti-
cularium fle-
ctunt simplici-
ter aut prima-
riò. Causas verò
immediatas ne-
cessariò sequun-
tur effectus.

b Causæ effici-
entis opus au-
getur eius au-
cta substantia.
Gal.in aph.5.
lib.6.Hipp.
c Astra vim no-
necessitatem
inferunt. Ptole-
mæus.

c Astra vim non
necessitatem
inferunt. Ptole-
mæus.

nine and deadly constellations live; as the contrary also cause that many in the most faire and louiall die. From this vncountoured ground, Astronomers generally themselves aduise and prescribe meanes, both to prevent the harmes of influences to come, and also to retayne them present, and giue vnto the Physitions hand powers and remedies to command, countermand, delay, allay, and abolish.

And from this reason Ptolomy himselfe, the Prince and father of Astrologie, in vnsfortunate aspects doth aduise to consulte the prudent Physition, and by his counsell and helpe to deeline the maligne constellation. For right remedies rightly administréd vnto the diseases and their inward causes, by the decree of God and Nature necessarily oppugne, allay, prevent and expell diseases, and therefore are not prescribed vnto outward causes, but onely vnto the inward. And although the outward cause haply first raised or imposed the disease, yet in the cure is not that cause so much respected, but his effect (which is the disease it selfe) or the inward causes by which, and through which, the outward had admission to their effects. If the inward causes (the antecedent and the immediate) be remoued, it is a miracle, and a thing supernaturall, that there should remaine his ^a effect, the disease; but the outward cause may be remoued, and yet his ^b effect therein not follow him. Thus corrupt and hote constitutions of the aire, and constellations from the heauen, breed pestilent and hote diseases in the body, and the diseases still remain, when the constitutions or constellations are changed; but when the pestilent & hote humors, and dispositions within the body, which are inward causes, are throughly remoued, there can no such effects continue, be farther fed, or maintained. The outward cause may also be continually present, yet particular subiects or bodies, feele or ^d participate no effects but if the inward cause grow in quantity or quality vnto the excesse, it is impossible it should not in the same moment produce the like sensible effect. For example, in some heavenly conjunctions or combinations there may arise an hydrotopicall constellation, though many diff. febr.

^c Cum efficien-
tibus causis ne-
cessis est acci-
dentialia tolli. Gal.
in aph. 22. lib. 2.
b Si in una re
qualibet leui
causa ratio
elaudet, si in
re reliquis vbi-
videtur abunda-
re merito titu-
babit, vbi que-
nim si hi con-
statte debet cau-
sa si quidem vera
est. Gal. de dign.
Palsib.

d Qui quidem
ex Solis incen-
dio febricitat
ab agentis cau-
sa caliditate af-
fici Natura ap-
tus est. Gal de
diff. febr.

particulars be nothing therewith affected, or therto therby inclined; but if hydroical humors or causes abound within the body, it is impossible they shoulde there be without not only the imminence, but present cōsecutiō of the dropsy. By these examples it is not obscure, that the heauens are a forreine invasion, and therefore more easily admit ^e interception, and that diseases are euer to be suspected, because euer present. Where there is an vnproportioned congruitie or susceptibilitie in the bodie and humors with the heauenly inclination, there the heauens haue no edge. Where the disease hath once taken possession in the body, the necessarie of his effect is absolute and ^f vnauidable, ^g how soeuer the heauens or any outward causes are disposed. He therefore that finding the inward disposition, shall for the superstitious feare of starres delay with speed to seeke present remedie, or in hope of forrein supply from constellations, neglect certaine rescue more neare hand, is a foole, a mad man, or worse then either. The first is continually acted by common simple deluded people, the other patronaged by obslinate defendants of vaine paradoxes; and the third by our impudent Astrologers prostitute for gaine. I comprehend not sensesse morositie in the peruerse rejection of true Astronomic, so farre as is commodious for Phylickoyse (which reason it selfe, experience and all the Ancients worthily extoll) but with reason and authoritie, I dislike superstitious and needlesse ^h curiositie in the ouer-religious, & cleerme thereof. He that obserueth the wind, shall not sow; and he that regardeth the clouds, shall not reap, saith Salomon, Ecclesiastes 11.4. And I cannot but detest the shamelesse dayly couzenage and imposture, heathenishly practised by many, vnder the colour, pretext and false ^b shadowes of true Astronomy. An example hereof may not impertinently for better illustration be here proposed. A gentleman of Northamptonshire diseased by an immedicable ulcer of the reines, was moued mento subnixa by his friends (after my despaire of his recouerie signified

^e Causa nulla
sive ætherea,
sive syderalis,
sive patientis
aptitudine age.
te potest, Galen
de diff. Febr. 1.
^f Causas imme-
diatas necessaria-
tias sequuntur
effectus. Ideo-
que effectus
immediatus
est signum
^g Quod eximis
sive causæ.

^h Quoties ve-
nientiores mor-
bi premunt aut
instabunt, vt in
suffocante pleu-
ritide, angina,
sanguinis im-
moderato fluo-
re, extrema va-
forum plenitu-
dine, in alijs de-
nique morbis
qui nimis pre-
cipites sunt, nul-
lus astrorum
delectus haben-
dus aut cura.
Fernel de hora.

a Optimi quiq;
astronomi iudi-
ciariæ astrono-
miam tanquam
vanam & futile
& nullo funda-
mento subnixa
diuque versari.

repudiarunt. Mornæ de verit. relig. b. In præclarissima arte Astronomica cui ola vanitate in obseruationes veras se implicate, superstitiosa & aliena inculcata reperiuntur. Camer. de diuin.

priuately vnto them) to call the aduice of a famous Ephemerides-master, who coming vnto him, and not knowing (and therefore not considering his disease) from the counsell table of his Ephemerides pronounced, that if the patient suruiued 3. or 4. daies (which we must suppose were of an ill aspect) vntill the next ensuing Tuesday (which was, it seemeth, a fairer influence) he made no doubt of his recoverie and life. But he suruiued three moneths or thereabout, and in the interim neither did the aforesaid ill disposed starres any apparent hurt, nor the wel disposed any eminent good; but after the forenamed three moneths, the starres brake promise, the disease kept touch, the gentleman ^a died. The reason in the disease was manifest: without a new creation or generation, a part in it selfe radically, and in the whole substance perished, can never be restored. The disease therefore could not lie, nor all the heauens could performe either a new generation (because the patient could not again enter into his mothers womb) nor a new creation (because the world could not againe returne into the old chaos.)

How vainly then did here the Astrologer gape and gaze after vncertaine starres, when the true knowledge of the disease, the cause and nature thereof (wherein consisteth an infallible ground) manifested the certaine issue? How foolishly and ignorantly (or shamelesly and impudently) did Astrologicall simple folly or intollerable imposture, either cunningly and wittingly seeme to looke aloft for that which lay neare hand below, or simply stumble ouer so plaine truth, and tumble into so ridiculous and grosse error? And thus it is apparent, both how vncertainly Astrologers ^a fable, and how certainly diseases do not lie: and who comparing the one with the other, cannot see, in which truth hath more euidence, and trust securitie? There is a sober and ^b modest vse of Astronomie, either for gene-

^d Astrologi
dum cœli scruta-
tantur plagas,
quod ante pe-
des est, nemo
eorum spectat.
Cicer.

^a μετανοεῖσθαι
τοις οὐσιαῖς
καὶ τοῖς οὐσίαις
εἰσερχεται
τοῦ οὐρανοῦ.
νέπτυνος αὐτοῦ
μηδεποτε τόλμα
διέπειται τηλεο-
να, διότι οὐδεν εἰ-
δότας ἀκλείνειν.

Leonid.
Transtulit sic
quidam:
Vatum fidereos
quisquis seru-
tare meatus
Dispereas,men-
dax non nisi
vana sonas.
Obstetrici tibi
stultitia est, au-
dacia mater.
O miser & pro-
prij non beac-
goate probri.

^b Syderum occasus & ortus cognoscendi à Medico artis perito, ratione morborū vulgariū & epidemiorum, quia hi temporum mutatione, tempestatumque vi suscitantur. Hippocr. lib de Loc. aere, aqu. lib. Epid. lib. aph. 3. b In vnaquaque regione vbi obire artem Medicam institutum, cuiusque syderis emersus occasulque persipissime necessarium est, quia tempora ab his anni circunscruntur. Galen. in lib. i. Hippocr. de Morb. vulg.

gall prediction, or particular accommodation vnto particular ends: both these (thereby putting a difference betweeue the honest vse and false abuse thereof) Ptolomey himselfe hath bounded within that which is either manifestly naturall and according to ^d nature, or in reason ^e possible or contingent. What with these conditions Astronomie doth affoord vnto the benefite of the sicke, is to be esteemed and guided by the prudent Physition, according to particular necessities, circumstances and considerations, as either the heauenly inclinations shall seeme ^f proportioned vnto them, or they liable to those generall and common causes. Whatsoeuer doth wander further, or is extended vnto other vses then these, is not ingenuous nor proper vnto a Physition, but is abuse of time, himselfe and others, trifling vaine idlenesse, foule & unlearned falsehood.

δ το φύσικον.
ε τὸ φυσικόν.

Ἴππος οὐδεὶς
αὐτοῦ φαύμενος
Hippoc.

CHAP. III.

Of Conieftors by urine.

AS the heauens themselves are not free
from the insinuacion of imposture and
deceit (thus cunningly doth euill winde
it selfe into the likenesse & shape of good-
nes:) so is nothing almost vnder the hea-
uen created, which is not made an instru-
ment, a visar and bau'd vnto adulterate seeming, lying and
cousenage. The aire, the fire, the waters, the fowle, the fish,
and infinite other ² creatures, yea their definite and single
^b parts apart, are all made prodigious enchantments and
faares of ignorant minds, begetting faith vnto falsehood,
and trust and credit vnto vntrouth. As Art vpon true and
proued grounds doth promise according to good reason
faire likelihood, so imposture vpon wondered and vn-
knowne conclusions professeth assurance in falsehood, and
certaintie in impossibilitie; which while wise men con-
temne, credulous fooles admire and follow. Amongst ma-

а **Hinc**
съсъмъти,
тъсъмъти,
зъсъмъти,
изъсъмъти,
фълъмъти,
жънъмъти,
алъсъмъти,
жъдъмъти,
жълъмъти, &c
б **Hinc Extispicia**
жълъмъти,
фъсътъмъти,
Magia дъл жълътъ
жълътъ, &c.

ny other, the inspection of the vrine is in this kinde too

e Vrina primō
& per se verē &
propriē antece-
dentes morbo-
rum causas, affe-
ctus partium
naturalium se-
cundāq; re-
gionis indicat,
tum venarum,
renum & ves-
icæ. Galen. in
Prophet. Hipp.
comment. 2.
f Coniunctas
morborum cau-
fas extra venas,
affactus tertiaz
regionis, pul-
monis, cerebri
ex accidente &
incertō vrina
monstrar: affec-
tus hepatis, ve-
narum, renum
manifeste & si-
ne dubio de-
monstrat. Ga-
len. in Proph.
Hipp.
g Plethorae sci-
licet & Caco-
chymia à qui-
bus omnes
morbi primum
fiant, deinde fo-
uentur.
i Prognostica
quibus prævi-
demus sine moriturus æger, aut consalutatus, certa suriuntur à pulsu, qui vitalium & spiri-
tualium partium affectus arteriæ pulsatione monstrat evidenter. Galen. lib. de decret. Hipp.
& Plat. k Omnes quæ nutriuntur particulæ excrementum aliquod creant, vtique non
negamus. Galen. lib. 1, de nat. facult.

vnto

vnto themselues, communicating no part¹ vnto the vrine: neither is the iudgement by the vrine euer infallible, or ^m not deceiuable, euen there where it is properly and soley allowed chiefe esteeme, diuers impediments both positive- ly and priuatiuely forestalling his right estimate: positiuely either by assumption of diuers meates, ⁿ drinke^s or ^o me- dicines, or when diuers diseases ^p concurring in the bodie, together send downe their severall or contrary rectremens

¹ Sic sudor suc-
corum qui in
toto corpore
abundant nota
est: vrina vero
succorum qui
in vasis Gal. de
sanctuend. lib.4.

into the vrine, and thereby confound the true iudgement of any of them therein; or thereby priuatiuely, when ei- ther by stoppages (which diuersly happen in the tortuous ywindings and turnings betweene the liuer and the veines, and conduits thence descending vnto the reines and blad- der) the substance, colour and contents of the vrine are c intercepted, and the thinne aquositie oft onely issueth by so straight a percolation, as can carrie no signe, no sight or shew of the naturall estate of the vrine in it selfe; or else when the naturall heate withdraweth it selfe vnto some interior ^d intention of nature within. When therefore the vrine descendeth in his owne substance, quantitie, qualitie and contents, without impediment or hinderance, it is a certaine, proper and true demonstration of the true affects of the liuer, veines, the second conco-
ction, and of the diseases of those parts which in his descent it washeth, and giueth vnto the wise Physition an vinter- rupted certaine iudgement of it selfe, as when it descenth in borrowed liquor and colours, it reporteth rather his rubs and interception by the way. Hence the learned Physition, either by the first immediatly instructeth him- selfe to a direct opposition vnto the discouered disease; or by the other, finding the impediment that hindered the

^m Nos autem
ingenuè fate-
mur ferè totam
partem semei-
oticon in vrinis
esse coniectu-
alem, sed con-
iecturæ in mul-
tis sunt artificia-
les, quæ proxi-
mè accedunt ad
veritatem. Ron-
delet. de vrin.

ⁿ Alteratur sæc.
pissimè vrina
nouissimè sum-
ptis Rhabarba-
ro, Terebinthi-
na, Violis, &c.

^o Vrina immo-
derato potu fa-
cile diluitur, &
aliena permis-
tione conpergi-
tur. Fernel. de
vrin.

^p In eodem
corpo sæpe
plantes occur-

runt morbi, compositi, impliciti, connecti, congenites, degeneres, contrarij, varij.
^c Hoc indicatur in epurato dia, in valida rerum obstructione à grumo, calculo, lenta & viscida pituita, in generali etiam obstructione à crapula, ebrietate, plethora. ^d Hinc in apostematis internis vrinæ apparent sæpe tenues & vix coloratae. ^e In ægris sæpe trans-
mititur aliena materia ad vrinas tum critice tum symptomaticæ, in satis per proportionem
correspondet bibitis & assumptis vrina. Actuari, lib. 1. de iud. vrin.

right vnderstanding and discouerie, he thereby informeth himselfe to remoue that impidiment, or else finding it, thereby vndiscouerable, searcheth it by another disquisition or inuestigation, by another way or method, vntill he haue attained the right end of a true Physition, which is the prudent rescue of the distressed life and health, and not the false trumpe of his owne vndeserued praise, promoting vnworthiness to gaine & lucre. Thus he neither deceiuteth himselfe with vaine expectation, nor others with lying profession, but diuersly in both maketh a prudent and good yse of both, according to the indication, whether certaine and vndeceiuing, or doubting & ambiguous. And as the ends are diuers, of those that view the vrine to coniure vp wonders, and those that esteeme the vrine to detect the disease for the good of the diseased: so are their vnderstandings differing, the one truly ^a directed by reason and iudgement, the other by nimblenesse of couenage and circumuention of simplicity and ignorance; whereof the chiefe yse is not the benefite of the sicke, but the colour of fraud and comodity by deceit. Touching the oracles of Fortune pretended in the yrine, and their floating fauours in so low an ebbe, those that too commonly in their owne experience find good drinke to steale their wit out of their braine, may haply imagine it thence descended into the vrine. I leaue them there to seeke it, that want it so much, and deserue it so little. The mention is vnuworthie mention: Concerning the looking of vnborne babes in an vrinarie glasse, and the making of old fooles in loue with their owne reflexion: to vniuise the common illusion in this kind, I will briefly point vnto the discouerie of the folly, whereinto entring their serious cogitation & due recognition, they may more amply after exercise & satisfie themselves, whom their owne fatall stupiditie doth not detaine, or resolute obstinacie preoccupate. The coniections of women, together with the accidents accompanying the same, do necessarily bring forth generall alterations vnto the wholt body, partly by the consequent stop-

^a Artes impie-
ba apparenſ
bonum, veræ
verum bonum
comparant.
Galen.

pages of the body; and partly by distracting the naturall heate and spirits from other parts vnto that new intentiō, whereby is added either quantitie or qualitie, or both vnto the bloud and humors, and from thence the vrine receiuing different tincture & substance doth manifestly report the ods. Yet for that this sodain productiō of change in the body issueth from conceptiō only by accident, therof being truly and immediatly no cause it selfe, but an occasion onely mouing other causes, as commonly or more comonly moued, both by diuerse kind of other obstructiōs beside, & also by other distractions of the naturall heate & spirits, by criticall intentions, concoctions, & maturations of diseases; therfore is the confused alteration of the vrine found vpon conceptiō indefinite, & can be no special note of cōception. This is also further manifested by the alterations and effects themselves following conception, which not onely in differing bodies, but in the verie same, are seldom the same, but comonly farre vnlke, yea and oft contrary at one time from themselues at another. This women themselues in their owne experience must needs witnesse, seldom obseruing the changes of bodies after cōception in all alike, & oft each in themselues finding the particular manners of their owne alteration farre discrepant. This their oft deceit in themselues, mistaking, and vncertaintie in themselues commonly doth testifie, sometimes suspecting theselues with child when they proue diseased, sometimes doubting diseases being only with child. Since then conception is neither in it selfe a sole, nor a separate cause, nor any true immediate cause of the alterations of the body following therupon, but onely the occasion mouing other causes, and those causes are as indifferently also moued by many other occasions besides vnto the same effects, their generalitie doth discharge their proprietie in this particular, and the common indication in the vrine any speciall signification proper vnto conception alone. This demonstratiuely proueth the vncertainty of the signs of conception that are common with other in the vrine.

f Partem iute-
riorem aff. &ā
indicant Actio-
læla, Dolor vel
ametria in ex-
cretis aut reten-
tis.

g Ha pars per se
aut per conser-
vum laborat cu-
ius functio est
læsa,

h Excreta natu-
ralis & economicæ
fideles suntij.

i Vbi dolor ibi
morbis.

a Quicquid è
corpo excre-
nitur vel est to-
to genere præ-
ter naturam, vel
de substantia
partis affecte,
vel parti adnat-
um, vel coccio-
nis excremen-
tum.

Now concerthing the small certaintie of the signes that are thereto supposed peculiar: the inward dispositions and affectiōs of inward parts, which by the outward sense cānot be deprehended, are by three ^f waies or meanes soley to be detected. The first is the action or function proper ^g and inherent in the partie. The second is the proper ^h excretions proceeding from the partie. The third is a distinct feeling or ⁱ paine in the part. The proper functions of any part can neuer be disioyned from the part, and therefore appeare not in the vrine. Paine or other sense & feeling are euer vnseparabile companions with their patient parts, whereof the vrine hauing no sense, can haue no part, and therefore therein also is vnsignificant. It onely then remai-
neth, that the affection and conception of the wombe soley doth discouer it selfe by the determinate excretions thereto peculiar. The peculiar excretiōs of any part do bring te-
stimony vnto the truth of their indicatiō, either by the ^a co-
comitance of part of the substance of the part, or of part of
some substance either naturally, or by some il dispositiō adherent to the part, or of the ordinary recretions of conco-
cutions, or other preparatiōs, or operations of nature in the
part. Whether excretions in al these kinds proceed frō the
womb, & how & with what differences & distinction, it is
not here necessary to determine. It is sufficiēt that the pro-
per indicatiō of the dispositiōs of that part must necessarily
be derived from the excretions thereto appropriate: which
therfore proueth the vrine no right prognosticator of any
affectiō therof issuing frō other & different vessels. It may
be obiectet, that by the contiguity of the wombe & blad-
der, and the neare termination of their extremities, the ex-
pulsive facultie of the seminarie vessels, moving sometimes
with the vrinarie, may thereby misse their recretions
connexe their indications. This is true, yet not alwaies, but
rarely and seldoime true, and therfore uncertainly hapning
doth doubtfully promise or signifie. The expulsive motiōs
and offices of the seminarie parts are not so ordinarie, so
frequent, so common, as the vrinarie, neither doth their
raritie

raritie in their motion alwaies then meete or consent with the vrine, and sometimes also meeting therewith, it giueth notwithstanding impertinent indication vnto the inquisition of conception, other common decrements after conception, no lesse or rather more descending then those which are onely consequents of conception. And thus is made apparent the falsehood and deceit of the ordinary profession of the prediction of conception by the inspection of vrine, which also the most ingenuous and iudicious writers and authours from their owne long prooef & experiee haue euer generally exploded as impious imposture. The true Artist doth proinise nothing beyōd that which reason doth demonstrare, & art habitually performe: the deceiuer by faire pollicitations bewitcheth simple credulitie, ridiculously to delight in his owne wrong and grosse collusion. It is verie worthy note and memorie, that a great and learned clearke Cornelius Agrippa, retracting his former wont therein, doth ingenuously confesse of his affection and circumuention of common admiration by his supposed magicke and Astrologicall skill, and it doth well fit and settle instruction and satisfaction in this our particular also, though of another kind: I haue bene (saith he) from my childhood by my parents carefully instituted in Astrologie, and in riper age and vnderstanding afterwards spent therein no small time. At length by long and certaine prooef I found it wholly compound and foimded of minee fictions, and toyes of vaine imaginations: wearyed therefore and grieved with my time and study so long and so idly spent, I laboured to cast away the irkesome and vnpleasing memorie thereof out of my mind, and never in my thoughts to entertaine it. But the violent and forcible importunacie of great and mightie Potentates,

^d Indicant mēses albi grauidarum qui tēpe in bonis habentur, tubri etiam qui tēpissimē per anastomosin venarum extēriorum certicis vteri & crurales dicuntur fluidi sunt.

^e Veteres Græci omnes omnino p̄t̄ermiserunt intentionem signorum conceputus in vrina.

Mongius & Coftaüs in an-

not. in tract. A-

uicen de vrinis.

^e Vrinarum in- spectione abuti ad p̄s̄entiem di- dum an mulier conceperit vel

non, impostoriū

est, non medi-

corum, licet

per multa nugas

in id genus cog-

nitionis & cau-

tiones scrip-

tit. Ioannes

Iebon de the-

rap puerp.

^e Vrinam de

impregnatione.

nil certi signifi-

care omnes antiqui crediderunt, ideoque hac re nullas notas reliquerunt. Nam cum sicutus sit extra venas & de venoso genere tantum indicet vrina, non potest aliquid certō indicare, nisi adiunctis alijs. Rendeletius de vrinis. ^c Ego quoque hanc artem à parentibus pueri imbibit, deinde non modicum temporis & laboris in ea amisi, &c. Vide reliqua ex au- thore tractatu de Astrologia. Vide in marg. c. 3. p. 101.

(who vsually preuaile to abuse great and worthie wits vnto base arts and offices) againe compelled me vpon the same rocke, and my owne priuate profitte againe inticed me to thinke it dutie and honestie to make profitable vse of wilfull folly, and with toyes to please these that so much desired toyes. The same Apologie for the exercise of vrinarie

c Prestigiature
opinionem in-
merito referunt, qui
non ex specula-
tione medica,
sed ex diuinandi
quapiam arte in
morbis predi-
cunt. Gal. lib. 10.
de simp. Med.
facultat.

Historia.

diuination, their owne consciences vnto them-
selues do make that vse it, but they loath the example, and
truth is hatefull because incommodious. It was sometimes
my happe to witnesse the free profession of a dying Phy-
sition vnto this point. He inhabited Northampton many
yeares, was in nation Irish, in manners homely, in learning
of mediocrity, but in the augurration by vrine of conceptio
was generally reputed excelling, and in a fortunatenesse
therein oft posing some better learned. Three or foure
daies before his death (expected and knowne vnto him-
selfe) while by his owne earnest request then (as oft be-
fore) I was present, motion was made vnto him that
he would commend vnto posteritie that skill by which
hee liued with many so much esteemed and admired.
His answer was free and ingenuous, to this effect: It is
vnworthy posteritie, vnworthy the name of Art. I haue
long with the felicitie of a good opinion exercised it, and
with tried certaintie know it vncertaintie, and certaine de-
ceit. Simplicite is euer ready vnwittingly to betray it self,
and it is easie to him (that is therein much and continually
exercised) in common people palpably to see their simple
hearts, in their eyes, in their gesture, in their countenances,

and other circumstances, of themselues ynobserued and
vnconsidered. I haue sometime by good hap bene fortu-
nate in my predictions by vrine, of conceptions, which
because when it sometime happened, it seemed a wonder;
it therefore was euer largely transported many waies, and
much busied and employed common talke. I haue pro-
ued therein an hundred fold more often and more com-
monly in mine owne knowledge f false, yet because to
erre was no wonder, (and therefore not so much worth

ei-

either relating or obseruing) as also for that it was for the most part but priuatly to some few knowne, and oft times also the shame of illusion in the most put the report thereof vnto silence, the contradictorie instances still died unremembred, but fame and opinion suruiued and prospered. It euer excused my deceitfull custome vnto my selfe, that I deceiued none but such as either desired or deserued it, who by their insidiation of the prooef of my skill either prouoked it, or by their vreasonable earnestnesse extorted it. In this and other the like, some few dayes before his death, he thus g died vnto his former life, and liued vnto his soule and sauing health. And thus it is manifested, both by reason and also by the last testimonie of dying experience, how the vrinary diuining for prediction of conception, forsaking the brighter streames and clearer fountaines of detecting truth, doth hide it selfe in the puddle water, there laying shining baites for dazeled fish. The more silence, the better fishing; lest therefore I may haply too much prejudice the pleasing spoile of willing fooles, I will thinke that which hath bene alreadie said vnto any other, sufficient intimation, aduising honest minds from the iudicious Physition, by the plainest information to draw the b direteste counsell, lest by the vaine prooef of a deceiuing worth, seeking that is not, they lose that might be more proper and pertinent vnto their health.

CHAP. V.

Of Trauellers.



S from all parts of the world true knowledge doth fetch home his substantiall grounds to enrich it selfe; so falsehood and lying imitation doth likewise derive deceiuable colours to beguile the imprudent. Hence vnder the name of Trauellers supposed much knowing, by much seeing of things worthy to be knowne (the common expectation of wonder-

g Vixit qua vo-
luit vivere parte
magis.

b Incertam &
plerunque du-
biam mercedē
referet qui peri-
clitatione Me-
dieos tanquam
vates augurant
coget. Concul-
tor verd prudē
& fidelis san-
ctissimū fructū
percipiet. Per me
de vīn.

giuing glad entertainment, and desire of noueltie ioyous welcome) insufficiencie clothed with this outward figure of sufficiencie, doth oft enter into the rights of better dessert, and by casuall positing some few, deceiueth most, and ruineth many. Trauell is required in a Physition, not as any part of his essence, but as an ornament, receiuing the essence and perfecting of it selfe from the essence and perfection of a foresetled and continuing vnderstanding. The generall theory and speculation of any knowledge or science whatsoeuer, is in no soile or countrie a stranger to them that duly and truly seeke it, nor doth vnderstanding meete, or is taken vp in high waiies; but to the most secret retired thoughts reflecteth the brightnesse of his true worth, and from the perfect fultnesse of time, and thence accomplished brightnesse of his beames doth seasonably breake forth, and soley giue the rectified perspective of particular obiects. In the occurrents of trauell, it is indeed the sense that conducteth the obiect to the vnderstanding, but it is a pre-existing power and abilitie in the

^a vnderstanding it selfe that rightly iudgeth and disposeth the obiect. If therefore the vnderstanding be either in it selfe originally defective, or by want of time vnsetled, or by precept and doctrine not habitually formed; the sense may truly, rightly and continually present, but the vnderstanding shall either falsly or not fully apprehend, distinguish, digest or dispose, whereby disorder in want of right method, doth rather multiply confusion then increase right vse. Hence many things worthy notice escape ignorance, vnjust reductions are commonly miscarried to improper subiects, good vses are vnseasonably or vreasonably wrested, mistaking obuious, right estimates either for the most part vnobseruedly ouerpased, or casually well hapning. For where wisidome doth not leade trauel forth, knowledge guide it on, prudence accompanie it, good desire vphold it, the true end perswade and call it forth; folly easilly seduceth and depraued ends peruer the right fruitiōn. Hence we see commonly many trauell farre, and bring home

^a 'tis; 'tis; 'tis
by favor of mis'ry.
Scientia est. in-
tellectus instru-
mentum.

Aristot.

^e Recipit sepe
aut præpostera,
aut confusa, aut
falsa specie solēt
sele offere.

home little. Some make swift aduenture, and slow returne, with late repentance. Some bring home more then they would, some more then they shoule; and all that begin trauell with raw iudgement, for the most part come home perpetually after drunken with opinion. Different countries, aires, people, customes, manners, zones and climates, do fruitfully expose commodious consideration vnto those whose iudicious view and exchange doth know rightly to entertaine them in the way, and in many examples of many worthy Physitions, the benefits thereby haue euer bene conspicuous. Amongst the rest, Galens industrious com- mutation of distant regions, by his owne writings are not obscure. But he that entreth into Galens trauels without

Galens f mind, may exceed him in the paines, but shall ne- f Cœlum non
uer come neare vnto him in the fruite and worth. This is animu mutant
the reason that our common trauelling Physitions for the qui trans mare
most part (the learned onely in all places and countries corrunt.
Horat.

worthyly purchasing vnto themselues due reuerence) do oft from beyond the sea bring home strange preparations and medicines, but little wit and discretion safely to vse them; by the great opinion of farre fetched wondes distraughting and cousening the needfull inquisition of a more inward worth in themselues to warrant their accomoda-
tion, without which, both heedlesse prooife and needlesse vse, do oft find in the best excellency a harmfull goodnes: and howsoeuer haply commending it selfe in his owne propertie and vertue, yet oft stinging vnto the heart busie, vnnecessarye and vnauidised meddling. It is growne so com- mon in these daies to entertaine ^d fugitiues vnder the for- mer pretexts, that it shall ease my paines to report the mis- chieves, being growne too common to need any other no- tice then their owne vglinesse, each post proclaiming their wooden worth, and their painted clouts euery where hanging vp their ragged ^e executions. It is vusual with these men, mouing their wandring and vncertaine steps from place to place and from towne to towne, by faire deluding promises and pollicitations to draw the ^f liues of simple

^d Quia inopes
sunt & indocti
in patrijs suis
viuere non pos-
sunt bene noti.
Galen, de sui
temporis pseu-
domedicis, lib.
prædict.

^e Cyclopum
crudele genus,
Visceribus mi-
serorum & san-
guine vesicatur
atro.

^f Hoc solo à la-
tronibus diffe-
rentes quod in
vrbe non mon-
tibus tcelera
perpetravit. Gal.
lib. prædict.

credulous men, for their owne gaine, into their owne hands; and after they haue by their common desperate courses prouoked and drawne foorth vnwilling death (when they see him coming) to runne away, and to leaue the miserable beguiled innocent in his angrie iawes, to answer their rash and needlesse chalenge. The wiser sort haue better learned to know them, but the simple are stillg their prey. It necessarily now followeth vnto the generall conclusion of all that hath bene before said, that both the trauels of the mind, and contemplation in the former tractates mentioned, and also the change of places and countries here specified, with all other sense-informing meanes and inquisitions of knowledge and science, without precedent right institution, and settled incorrupt seeds of select vnderstanding, shall all euer doubtfully, and for the most part lamely succeed vnto timely growth or ripe perfection. For knowledge must euer go before industrie as a guide, and particular practise follow generall rule, which he that hath not first in mind fully and truly conceiued, must needs want the idea that formeth an vnderstanding action. And thus hath it hitherto appeared negatively, now it followeth affirmatiuely, where true election may make right choice of a good Phyfition.

The end of the second Booke.

THE



THE THIRD BOOKE.

CHAP. I.

The true Artist his right description and election.

The corruptible condition of all things in substance, & perpetuall mutabilitie and alteration in accidents, doth every moment beget such diuers oddes and differences in the same things, that their former considerations and respects, can neuer constantly, truly, and indeed long continue them to be the same. Hence by vicissitude it ordinarily cometh to passe, that of those things whereof lately seemed certaintie, thereof by continuall accesse of different accidents and circumstances, is againe begotten vncertainties. That which late seemed necessarie, in an instant becometh casuall; that which was true, now false; that which was good, now euill; and that which was possible, oft impossible. Necessity & this vncertainty of all things, doth drive men that desire with more likely certaintie, through prudence to guide their actions vnto the schoole of contemplation of the world, and of the generall reuolution of all things therein, (which is true Philosophy) that thence by long study and diligence obseruing to know and distinguishe what is in nature, and the ordinarie vicissitude of all things, according to severall seasons, circumstances and subiects, meanes, measures, and manners variously, now true, then false; now necessarie,

*a Hec dicitur
illa aliam.*

*e Quin res, etas
vslis, semper ali-
quid apparet
noui, vt quz te
scire credas; ne-
scias, & quz pu-
taris prima in
experiundo re-
pudies. Terent.*

E Bona consul-
tatio è summa
tatione eruit
consilia, & hæc
est reſtitudo
consilij. Aristot.

Eth. 6.

*gō de p̄n. adouerſo
Carte iñ x̄o. 13. cap. 4.
Qui conſultat
quærit & ratio-
nem subducit.*

Aristot. Eth. 6.

E Ideo Plutarch
nihil tamquam dia-
x̄o confundit p̄a-
tronum & deorum, Ra-
tionem & Di-
plinam, καλον &
τὸν λόγον μαθησις,
&c.

F Ratio manus
intellectus. Scal. She gouerneth and ordereth all things. Reason of vnder-

** Quæ virtus*

*mouet sor, quæ mutat succum in cibos, quæ distribuit, quis dicat id sine ratione age-
re? Sine ratiocinatione quidem non sine ratione. Scalig. de Subtil. g Natura est ratio
Vniuersi. Scalig.*

Ran-

then casuall, now absolute in it selfe, now conditionall, with supposition, and by accident, now possible, now impossible; they may informe themselues from tried and approved knowledge, where with certaintie is safe to ſe
reſolute, how in vncertaintie neither to ſo neglect the least hope, nor to ouer-weene the best good happe: how to endeauour in that is poſſible, how to obſerue neceſſitie in that is imposſible, prouidently how in caſes of vrgence and ſerious counſell, to forecast and husband occaſion and opportunitie, that ill hapſharme not, vaine hope deceiue not, time beguile not, aduantage escape not, vncertaintie preiudice not, occurrents preuent not that good which according to reaſon and the deſigned iſſue in nature, diligent endeauour may otherwiſe eſſect. This is the ſumme of art and prudence. This is the uſe and per-fection of reaſon in man, without which man muſt needs be as the brute beaſt, voide of vnderſtanding, dwelling in perpetuall blindneſſe, darkneſſe and conuſion, without diſtincſion of good and euill, true and falſe, without conuultation or election of the one or other. Without the knowledge of nature our life is death, our ſight blind, our light darkneſſe, and all our waies vncertaine. He that knoweth not the qualitie of the fire, can neither ſecke comfort by the warmth, nor feare the ſcorching. He that hath not obſerued nature in the water cold and moist, ſhall neither needing their conuertē ſhooke of their uſe, nor ſubiect to their danger decline their hurt. Who hath euer bene ſo blind, that hath not claymed reaſon for euerie action, both as natures common light and rule in all thiſſes, as alſo his owne eye and hand to guide him vnto the vnderſtanding thereof? For there is reaſon in nature, and reaſon of vnderſtanding. Reaſon in nature is the conſtant course and ſe order of nature according to which

standing is that ^h light and eye of the mind, whereby is discovered what is according to reason in nature, good & euill, true and false. Thus the reason of man hath his excellency and perfection, consisting in finding out and vnderstanding the excellency and perfection of reason in nature. This is the top and heighth of all humane wisedome, knowledge and learning. Hereby is distinguished the subtile ^k and wise from the meane vnderstanding, from the foole and idiote; the counsell of the prudent, from the rash and vnaudised; the sharpnesse of wit and discerning vnderstanding, frō sottish amazement & stupiditie. Hence are onely settled and cleared all doubts, difficulties, and ambiguities, by which otherwise for euer men remaine voide of counsell and of truth. Hence it cometh to passe, that as men more or lesse earnestly seeke the wisedome, order, and reason of nature in her dispensation of the whole world, and therein more or lesse dispense their studious paines, so they diuersly obtaine answerable measures and proportions therein, growing in wisedome more or lesse according as they are more or lesse of generose desire and ingenuous ^d exercise therein. The order of nature in all her works is ^e constant, full of wonder, and vnganged truth in the continuall ^g cohesion, sequency and fatall necessarie of all things, their causes and effects: wherefore how the Almighty Deitie hath commanded all things by an vngangeable law to be ordered, is both true and necessarie wisedome to vnderstand, and the true ^f patterne, rule, and square of euerie discrete, sober, and wise designe and consultation. Hence vpon the principles of nature stand euerlastingly founded all arts & sciences. For science is the faithfull and truly studied apprehension of the mind, of the neuer ^h deceiuing generall grounds in the generall dispensation in the nature of all things: andg

^h Ratio est vis animæ que mouet se ab effectibus ad causas inuestigandas & viciſſim à causis ad ea quorum illæ causæ sunt.

Seal. de Subtil. ⁱ Quid est Ratio nisi Naturæ imitatio? Senec. ^k Solertia est acerrima coniectatio ex iudicij summi adyis penitus eruta.

Aristot. eth. 6.

^d οὐτοῖς τοῖς αὐτοῖς πράγματοῖς διδούσι τοῖς αὐτοῖς καλλικατερηροῖς ήδη εἰπαντοφορέοντες, &c. Qui rerum causas & Naturas maximè dijudicat & docet maximè sapientem iudicamus Aristot.

^e οὐτοῖς τοῖς αὐτοῖς πράγματοῖς διδούσι τοῖς αὐτοῖς καλλικατερηροῖς ήδη εἰπαντοφορέοντες, &c. Nihil eorum que Naturæ sunt aliud effundit alter. Ari-

stot. eth. 2.

^g Est enim naturalis ordo

^g *et ratione* omnis omnium rerum, ex æterno alijs ad alia consequentibus incomutabili manente eismodi complicatione. Gellius, Noct. Attic. ^f Natura dux optima. Naturam ducem si sequamur, nunquam aberrabimus. Cicero. ^h Scientia est conueniens, firma, & nunquam à ratione declinans cognitio. Galen, in Medico, opt.

i Ars est habitus art is the learned and skilfull habiteⁱ of imitation there-
 cum ratione fa- of in humane action. And all true arts thus founded vpon
 ctius. Eth. 4. the vndeceiuing grounds of nature, in themselues are euer
 k Ars medica certaine^k and infallible, whose rules although discretion
 quoad naturam according to circumstance may continually diuersly vary,
 propriam theo- yet can no^l time nor circumstance euer or at any time abro-
 remata & præ- ceptu^m Artis in- gate. Hence aboue all other arts & sciences the art of Phy-
 dubitatæ est fi- sicks must needs be most excellent and true, because it most
 dei, vera, firma, continually conuerseth with nature, as her prime & proper
 stabilis. Nature subiect, and beyond all other most immediatly dependeth
 principijs sem- vpon the perpetuall study, view, & obseruatiō of nature, &
 per cōlentanca, the continual consultatiō with nature in every actiō. For it
 solūm quoad is requisite in a cōpetent Physition, that he be truly able &
 subiecta varia, fully furnished to be vnto nature a governor & moderator
 medentium o- to preserue her, to conserue her, behootefully to dispose &
 peras, & inde e- d guide her in her best and rightest way, not only of being,
 uentus instabi- but of being well, & well continuing. It is also requisite he
 les coniectura- be able as a prudent minister with knowledge to prouide
 lis. Galen de & reach vnto her & all needfull helps, and to remoue from
 Sect. opt. her all harmefull impediments. Lastly, he must be a faith-
 I In medicina full friend in her necessitie, needfully assisting, helping,
 perpetuum est and comforting her. And how can he duly performe these
 quod sequi de- things vnto nature, that truly and perfectly knowethⁱ not
 beat, non sem- nature? Aboue therefore and beyond all other Artis the
 per perpetuum Physition immediatly hath need & vse of exquisite know-
 quod sequi con- ledge of nature. For since he is deputed to be helper and
 uenit. Cellus. restorer of particular nature, how can he for that end but
 d Hæc est u^z hel- become scholler and imitator of the generall? For as all
 v^z sanitatis tu- particulars do euer participate the nature and kind of the
 enda consilium, generall, and are therein comprehended, so besides that
 & προστατικ^z which vnto euerie indiuiduall nature is specially proper,
 e Medicina est there is an essentiall^z propertie in it belonging vnto the ge-
 adiectio neces- neral: without which as the particular cannot be at all, so
 riorum, detra- therefore is euer an eye, a respect and reference to be had,
 ctio inutilium. that those things which for the good of the particular are
 Hippocrat- i Physiologiz necessitas per-
 i Physiologiz petua medico non ad discen-
 dā modō sed ad exercendam quoque artem. Galen. de Med. opt. I Species generis, indiuiduum vtriusq; naturam par-
 ticipat, vtrunque & indiuiduum & speciem genus & facit & comprehendit.

considered

considered or consulted, may never be disproportioned frō the generall: which he that knoweth not, cannot consider. He therefore that shall rightly and prudently dispose for the good of any man, ought as well to know and aduise what and how he participateth with the generall condition, as not to be ignorant what is peculiar ^a vnto himselfe. For if he know not the ^b generall kinds and natures of things, what powers, faculties, priuiledges, prerogatiues, properties, indowments, belong indifferently to all, as well as differently to the speciall, he shall oft omit and overslip a larger portion offered in the common good, then any specialtie shall after recompence or counteruaile in it selfe. Contrariwise also, if he onely know the general, and vnderstand not to compare, consider, apt and fitly sute it vnto the ^d particular, he shall never from the common deriuere thereto ought pertinent or truly accommodate. It is necessarie therefore a Physition vnderstand both what nature hath allowed man in vniuersall, with all other things, and also no lesse what proper to himselfe, and inclosed in his owne. For if he know not nature in her special kind, ^c when her self is separate and free from other implications, how shall he judge or know her iust reduction thereto, when he findeth her oppression requiring his assistance to bring her home vnto her selfe? Neither must he here onely consist, but must farther view and consider, what God either in heauen or in earth, in the whole world, or the wide ocean, from all the elements or elementary things hath ordained for any good or vse of man. For as God hath created all things for the good of man, so hath he appointed the Physition to fit and accommodate all things vnto the necessitie and need of man, and hath farther also deputed him to supply vnto man euen those things which ^g nature her selfe oft times cannot. Nature

^e Qui ignorat corporis affectum secundūm naturam à quo actio producitur, protius cognoscere non potest affectum præter naturam à quo actio lèditur. Galen. de meth. med. g Natura non potest arato boues iungere, nec illorum opera terram scindere, atque vtrumque sit Sealig.

^a Huc spectat
ἰδεαν κατί.
specificas diffe-
rentias, & pro-
prietates rerum
occultas.

^b Sed & Medi-
cus & exercen-
dorum corpo-
rum magister
optimè singu-
lorum curam.
rationemque
habuerit, si ge-
nus vniuersum
cognouerit. Nā
qui bonus arti-
fex & ad res per-
cipiendas & cō-
templandas i-
doneus effici-
velit, ad genus
vniuersum illi
progrediendū
est, atque in illo
cognoscendo
elaborandū.
In hoc enim sci-
entias positas
esse scimus. A-
ristot. Eth. 10.
^d Vniuerle e-
nim ei qui fe-
bre afflictatur
inedia & quies-
cens est, alicui
autem fortassis
inutilis. Ari-
stot. Eth. 10.

cannot either open the necessarie veine, or ventilate or e- uacuate the corrupt bloud from the bruised part, or in the right and behouefull quantitie. Nature cannot with ele-

d Quo natura
vergit tendendū
medico natu-
ræ ministro.
A dī dī ev. dī
dī μελιστρ. pīm.
tau dī dī ev. &c.
Hippocrat.

e Ut natura re-
Etē operans imi-
tanda, ita aber-
rants reducenda
& adiuuanda.
Natura enim
alias agit satis,
alias parum,
alias nihil.

Galen. de venæ
fæct. contra Era-
fistrat.
h dī dī dī dī
dī dī dī dī
Est enim Deus
omnium causa-
rum causa &
principium.

Artif. metaph. 1.
i Natura est or-
dinaria Dei po-
testas. Scalig de
subtil.

i Natura quid a-
liud quam Deus
& diuina ratio
toti mundo &
partibus eius
inserta? Senec.
lib. de benef.
k Sanitas opus
Dei. opera vero
nostra. Scalig.

ction or regularly purge the right and proper humor, fit-
ting the cause and necessitie. Nature cannot fetch home
from the fields and mountaines her medicinall herbes,
fruit, wood and plants vnto her owne necessitie; but Art
transporteth them vnto her at seuerall seasons, and for se-
uerall needs. Nature cannot decoct, infuse, compound,
mixe or prepare her rootes, mettals, or other drugs and
simples, in number and nature infinite; but Art is vnto her
benefite and seruice therein accurate. As therefore the
Phyſition must euer haue Nature for his chiefe ^d counſel-
lor, so must he euer againe be ſufficient and able ſubſtitute
and ^e helper vnto her. Not to ſpeakē of his excellent ſub-
iect (which is the life and health of mankind) his diuine
direſtion in his calling (led by the vñchanged order and
wifedome of God himſelfe, manifested and ſet forth vnto
him in the ſtructure and great fraime of heauen and earth)
doth exaſt and require in him all poſſible perfeſion to
ſound and fadome the depth and height thereof. For as it
is maniſtoldly and vñmeaſurably infolded and wrapped vp
in the intricate wifedome of his vniuersall workmaſhip,
ſo muſt long dayes and time carefully ſpent, indeſatiſtable
ſtudie, paines and meditation, reſleſſe vigilance, a cleare
eye of vnderſtanding, and ſincere affection worke and la-
bour it out, and thence muſt his prudent and wiſe action
deriue the ground of all his counſels and conſultations.

And thus muſt the true Phyſition euer behold God as his
guide, and be gouerned and directed by his hand. For God
is nature ^h aboue nature, and nature is his hand ⁱ and ſub-
ordinate power: God being therefore the cauſe of cauſes
in nature, he is the giuer of health and life in nature, and
the Phyſition is his ^k ſeruant & minister therein. To leaſne
of ſuch a teacher, to imitate ſo abſolute a patterne, what
wifedome is ſufficient, what ſufficiency worthy? If any man
thiſke it a light labour to finde out the order and reaſon
of

of so infinite a workman in the immense worke of all things, or but an easie difficultie to imitate his example in infinite actions, he knoweth not what is the height of humane wisedome, which being to know most d among men, (although what in that knowledge is nearest vnto God, is the least shadow of himselfe) yet is it so much as is able to make men iustly admired, and happie that obtaine it; as all other that want it, worthily as vnhappie and unfortunate as ignorance can make man. Ignorance is euer blind, blindness continually stumbleth and oft e unfortunately falleth; but knowledge giueth eyes, and the happinesse of sight declineth the vnhappinesse of our liues perpetuall groping error, and the miserable confusion of the darknes of mind. Since then knowledge is the eye and sight of the mind, and all knowledge cometh either by the ordinarie light of nature, or the extraordinarie illumination of the Creator of nature, whence shall the ordinary dispensation of mens wayes and actions borrow counsell and light, but from nature? And then how necessarie is the knowledge, learning and studie of nature, not onely vnto the accomplishment and ornament of our better being, but vnto the establishment of prudence and discretion, and the happie consequences thereof in all our liues and actions? If prudence and wisedome flow from hence, and the miserable condition of man perpetually craine their supply, and the neuer-ceasing mutable vncertaintie of circumstances continually multiply occasion of consultation from thence, how can any action or purpose of man be rightly tried, approved and assured vnto him, but by the complement and perfection of this knowledge? And if knowledge onely reflecie and make happie mens workes, endeouours and actions in all things, how is it much more chiefly and absolutely requisite and necessarie in a Physition? His subiect, which is the safeguard of life f and succour of nature, exacteth the most exquisite wise and warie working. His rule in working (which is the prudent obseruation and imitation of his Creator in the created order and reason of all

dō mē xalata
γνῶντας οὐκανόντας
χρήσια δι-
δυστηγνωστι
ετος ο τοπος.
Qui maximē
hominī diffici-
lia cognitu po-
tis est cognos-
cendo assequi,
ille sapiens. A-
ristot. metaph. I.
e Animus lu-
mine mentis &
intelligentiæ
orbatus, igno-
rantiaque tene-
bris & caligine
demersus, sibi
ipsi mentitur,
se ipsum perpe-
tuo fallit, & in
capitales frau-
des facilè im-
pellit vndique.
Olor. de reg.
instit.

f Morbus cum
sunt vita humanæ
capitalis hostis,
Medicus vnicæ
natura duce est
morbicida. Pul-
chrè Riolanus.

things) challengeth the helpe and assistance of all possible worthiness and excellency, the highest perfection of counsell, and most incomparable sagacitie of vnderstanding. For what wisedome, learning and knowledge, can be more then needfull vnto his vse and helpe, whose continuall emploiment and exercise consisteth in executing the perpetuall decrees and counsels of ^{the} creation, in restoring the ruines and decayes of generation, in rectifying, reforming and moderating the errors of continual mutation and alteration, in opposing death, and enlarging life; lastly, in arming the severall true trials and iust estimates of the natuie vies and properties of all things, substances, quantities, qualities, formes, seasons, and circumstantes, according to the command of the generall commander of heauen and earth, and the edicts of nature, for the good of man? What humane science can affoord more ample matter and occasion of diuine cogitation? what emploiments are more continual workes of charitie? what vertue commeth nearer vnto God in goodnesse and mercie? God createth man, the healthfull and helpfull hand of the Phyfition restoreth and repaireth his daily lapses. What wisedome more inwardly conuerteth with the hidden and secret workes of God and nature? And though his better and more erected thoughts oft humble themselves vnto the necessities of miserable men, (which proud and foolish minds contemne) yet hath the example of the sauing Deitie herein most exalted him whom vertue instru^teth, wisedome formeth, prudence counselleth, and Art firmly guideth; without the competent concurrence of all which, the necessitie of their hourely vse doth altogether denie sufficience in a Phyfition. How worthy reverence in themselves, and how happy for others were it, if more wontedly and vsually our Phyfitions would first labour for this settled perfection and ^{the} generall idea of prudent deliberation, before they so readily rush vnto particular practise and action? For although it be experience that indeed giueth vnto reason the true reflexion of it selfe, yet is it the rule of

g. 7. p. 122. 73
quæstiones in 7. 1.
quæstiones in 7. 2.
Morborum
medici naturæ
sunt, naturæ ve-
ræ minister
medicus.
Hippocrat.

3 Operatio est
finis syllogismi
prædictæ. Arist.
Eth. 6.

of reason that first guideth experience forth vnto likely proofoe. But now in these dayes this excellent knowledge, futuræ consul-
 worthy in it selfe, how vnworthily is it esteemed by o-
 thers, because so sliglytly sought and found in Physitions
 themselves, euery man hastening to run before his know-
 ledge either of himselfe or his action, vnto particular tri-
 als of confused conceit and confidence in opinionate
 grounds? Hence as mechanicall offices and administrati-
 ons are rather more commonly conspicuous in our ordina-
 rie practitioners, then any weight of prudent perpersion
 or liuely stampe of iudicious disposition or ordering; so
 doth the generall slightnesse and lightnesse herein of most,
 sprinkle a common disgrace and ignomie vpon all, casting
 the excellent facultie it selfe inestimable almost behind the
 most inferiour science. To leaue therefore the proud and
 disdainfull contemnners herein vnto the iust contempt of
 God and nature in his greatest need, that others deserue
 not so ill, and all may learne rather to chuse the good from
 the ill, then to despise the better for the worse, I will here
 point the inquisition of the best, who though haply rarely
 found, yet may the patterne commend the nearest thereto,
 and draw the well deseruing vnto his safest choise. In all
 cases and subiects of election, it is wisedome chiefly first
 to seeke that is most excellent; next, where excellency is
 not, prudently to accept mediocritie, but euer knowingly
 to auoide euill. The patterne of perfection doth shew the
 more and lesse perfect, and manifesteth the more or lesse
 imperfect, frō which the farthest distance is the greatest de-
 fect, and the nearest affinitie the best excellency. Of medi-
 ocritie are many degrees. There is mediocritie ascending
 b from it selfe toward perfection or excellency, and medi-
 ocritie descending c from it selfe vnto the lowest step of
 meaneſſ. All that are contained within the latitude of me-
 diocritie, participate the same true rules and grounds with
 those that consist in the highest top of excellency, onely
 herein differing, that the latter with a more piercing eye
 searcheth the marrow of the same truth, the other more

e Prudentia rei
 futuræ consul-
 tum curat ex
 disciplina non
 ex antegressis
 actionibus.

Quare hic habi-
 tus omnibus at-
 tribus commu-
 nis sit necesse
 est. Scalig. Po-
 et. 3.

f Huiusmodi
 turbam vulgo
 videmus à pri-
 mis literarum
 rudimentis co-
 tinuo se ipsam
 Medici nomine
 iactitatem,
 & venditatem,
 inuidam, male-
 dicam, obtre-
 ctatricem, no-
 uam speciem
 Cynicorum, a-
 uaram, supinam
 ignavam, simul
 atque ignoratam,
 Scal. Poet. 3.

e Mediocritas
 in confinio bo-
 ni mali que po-
 sita est. Col.
 lib. 4.

d Alius alio
sapientior,
alius alio
γενναπποτερος

ε ο μεν πονηρος
αισθητο αλλο πλευ
ρας. Eurip.
Malus nihil ali-
ud praterquam
malus.

shallowly soundeth the same profunditie. This difference of mediocrities distinguisheth onely the severall measures of the same perfection, whereby they differ, not in kind, but in degrees of comparison. Thus are men termed good, better, and best of all; all considered in the same qualitie, every one an Artist, every one rightly understanding, but some more clearly, readily and fully, other lesse, and all truly. Vnto whom therefore either excellencie doth giue true splendor and eminence, or mediocritie maintaineth within different bounds of true Art and science, he is either in the one worthy, or in the other intoilerable. He whom farther vnworthiness hath exempted out of both these, is in himselfe unprofitable, and in others vse ^c harmfull. The first and second, and the second by the first thou mayst here view in the following description of this latter booke, and the third and last in the first and second going before.

CHAP. II.



a Artes omnes
ratione & me-
thodo acqui-
runtur. Aristot.
metaph. 7.

b Sine generali
methodo nulla
ars discitur, ne-
que disci potest.
Galen. de meth.
Med.

c Artes institu-
untur & accipi-
unt principia
ex scientijs.
Scalig. de Subt.

d Intellectus speculatius, adiutus, factius, habent principia vniuersalia communia.
Scalig. de Subt.

S all ages haue deriuied and acknowledg-
ed the foundation of Arts from the prin-
ciples of nature, ^a reason, prudence, and
knowledge or science; and experience
hath ever confirmed their profite and ne-
cessarie vse vnto constitution ^b of Arts by

daily proofe: so vnto the complement and attchieving first
of knowledge, and after of the right composing of Art,
que disci potest, from ^c thence all times and men haue with one generall
decree and consent determined a necessitie of seuen euer
presupposed conductive helpes thereto, without which
neither knowledge nor science can preexist, nor att from
thence ^d exist or haue firme being. These seuen Hippocra-
tes with consent of his owne time, and assent of since suc-
ceeding

ceeding times, hath in this order numbered. ^f Nature, ^g Precept, ^h place for studie, ⁱ studie, ^k institution, ^l industry, ^m time. Aristotle with some others haue named only three, nature, precept, industrie; but in these three by consequent hath included all the rest. For studie and contemplation must necessarily attend precept and industry both. Studie without fit place and some certaine seate, can never deeply settle, vncertaine motion distracting and interrupting serious cogitation and assiduitie; and time is necessary to be supposed in all. By nature we must not generally vnderstand the first moving and being power which is in all ^a things in vniuersall, but more specially for this subiect, proclivity, naturall aptnes or fitnesse, peculiar ^b disposition in the helpes and gifts of nature, ripenesse of wit, capacitie, reason and docilicie. By precept are vnderstood the maximes, axiomes, and ^c ancient golden rules of truth, which many ages and aged obseruation from time to time for common good and ease haue commended, compiled and summed methodically into generall orders heads and numbers. By place fit for studie, are not onely vnderstood the narrow inclosures of retired silence, and abdication vnto priuate contemplation, but also the places of the societies and common assemblies of the learned, where both by priuate ^d conference, and also by publike ^e hearing the daily readings, teachings, and exercises of logicall ^f disceptations of schooles allotted euerie facultie by it selfe, the mind may vsually receiue redoubled memorie of the maximes, axiomes and rules of euery art and science, whereby continuall ^g inculcation may both more firmly settle them, and occasion their more frequent and better laboured examination and ruminacion. That in

e quidam ironix. Conuersatio artes peperit. Eurip. f Etenim scientia ignis: ita ex disceptationibus elicetur veritas. Sealig. de Subt. f Optima illa est docendi ratio quae viua voce traditur. Neque enim quenquam ex libro nauclerum vel alterius artis artificem euadere licet. Libri enim sunt ijs qui antea erudit fuerunt monumenta, non rursum & indottorum doctrina perfecta. Galen. de Alim. fac. lib. 1. g Quis sapientia & doctus euadere cupit, per quam ab aliis, per amicorum. & 3ntimorum eis oportet. Plato. de Rep.

R 3 whose

^fNaturam. ^gPræceptionē. ^hLocum studijs aptum. ⁱStudium. ^kInstitutionem à pucro. ^lIndustriam. ^mTempus. ^aOmnis substantia Natura dicitur. Πάντα τοια φυσικά οντα. ^bNatura etiam pro peculiari indeole, ingenio, more accipitur. Sic apud Virgilium. ^cAxiō. proposi- tiones sunt per se fidem facientes, omnibus doctis in contesso & perpetua. Gal de Meth. Med. ^dGrata colloquia & iucundia dialogi opulentiora quam perpetui libri. Scal. lapidum collis- f. Optima illa est docendi ratio quae viua voce traditur. Neque enim quenquam ex libro nauclerum vel alterius artis artificem euadere licet. Libri enim sunt ijs qui antea erudit fuerunt monumenta, non rursum & indottorum doctrina perfecta. Galen. de Alim. fac. lib. 1. g Quis sapientia & doctus euadere cupit, per quam ab aliis, per amicorum. & 3ntimorum eis oportet. Plato. de Rep.

h Animus habi-
tat in auribus.
Herod.

i Vox scripturâ
ad audiendum
longe præstan-
tior & distinctor,
aurumq; sensus
potior magi-
ster. Plato.

2 Studium est
vehemens ani-
mi applicatio
ad aliquid. Pe-
rot. in Epigr.

Martial.
e v'les p'p' t'v
m'isen d' m'ras
t'se d' d'v'ri'ras,
d'v'ri'ras.

**Infirmos om-
nes sanos facere
est impossibile.**
Hippocrat.

d Educatio est
nutritio & pro-
iectio à tene-
rioribus annis.
Sic Terent.

**Eduti è parua-
lo, &c.**

Et Virgil.

**Nascentes edu-
cat vias.**

**Nonius Mar-
cellus de pro-
prietat. Serm.
sic habet: Ale-
re est vitam vici
temporali su-
stentare, educa-
re autem ad sa-
tietatem perpe-
tuam educere.**

studiuam. Cicero. Tusc. Quæst. 2.

whose admission two senses beare testimonie, and by two waies doth enter, hath firmer possession. The weaknesse or wearinesse of the sight or eye in priuate reading sometimes mistaketh, oft omitteth, and not seldome ouer-slippeth; but the vnderstanding standeth readie at the gates of the eares, euer giuing easie entrance, and with readie attention more dueⁱ perpension, the most faithfull remembrance by the eare conducted vnto the inward seats and selles of the soule and contemplation. By studie is generally conceiued the continuall occupation and imploy-
ment of all^a the faculties of the mind in serious disquisi-
tion, prompt apprehension and reception of generall rules
and precept, and frequent oft after review of their former
seuerall notions, reflecting the vnderstanding vpon it selfe
in the recognition of his passed intellection, and in due ru-
mination vnto right digestion; from whence by long exer-
cise and vse therein gaining an habite and true methode
thereof, the firme knowledge and science of assured infal-
lible rule and principle, doth beget art, and art bring
forth the end and perfection of art, which is the honour
of the Artificer, the euer-reasonable satisfaction of need-
full vse and necessitie, and for the ^c most part desired issue.
By institution is conceiued education, early beginning, &
inchoation from ^d young and tender yeares, whereby
the grounds and rules of knowledg growing vp with age,
become in shorter time more naturall, permanent, fami-
liar, easie, more cleare and free of difficulties, which vnto
sodaine apprehension bring confusio[n] and impediment.
By industrie is vnderstood ^f continual care, exercise, and
paines to make euerie benefit and v[er]most vse of natures
bountie, of precepts worthie of place and euerie other be-
hoofefull circumstance, to perfect institution, to saue, pre-
uent, and redeeme time and opportunitie, with serious af-
fection and desire to whet, vphold, and maintaine alacri-
tie, constancie, and perseveriance through labour and di-
ligence vnto perfection. By time is vnderstood the seue-
^f Industrij homines ijdent qui laboriosi, amantes laboris, agendi pulchra
rall

rall competence of yeares to euerie single vse, and due in all. The necessitie of the helpefull concurrence of all these vnto any one perfection is easily manifest. The want of naturall helps of wit and other reasonable parts of man, must needs be ^a vncapable of precept. Without precept (being the rich compiled treasure of the excellent knowledges of many ages and generations) how shall any single liues sufficiencie otherwise truly attaine the precious worth and benefite of due perfection in any art? Without studie also precept is neuer daigned, because not deserued, God and nature perpetually blessing and proportioning seuerall measures of knowledge and vnderstanding, to some equalitie of thoughtfull ^a search and assiduitie. Where is not place fitting studie, and allowing the prompt concourse ^e of learned conference, studie must needs want those ready helpe which mutuall speech, speciaall example, and many common reciprocall auxiliarie assistances in learned societie, do manifestly, profitably, and continually supply. Where wanteth ^f timely institution, either later springs bring flower growth, or too sodaine sproutes soone wasted springs. Where industrious affection and exercise either fainting waneth, or is not euer in the full, eclipsed care, must needs prove dull, and paines slow, and without paines shall euer succeed but meane profite. Lastly, where full time is scant, ^b defect is large, and where season ⁱ short, no good ^c prooife long. And thus it is apparent, that none, and no one of these may be wanting, where is desired any reasonable perfection; and this is the same infallible truth in all faculties and professions. For many instances, behold but one, and see by common consent of all learned, by testimotie of reason and experience, how progresse of knowledge doth in every part answer the nature and custome of husbanding seed. Compare ^k the facilite

a Quod natura negat redde-
re nemo potest.
d Θεοί ταχεία
πονούσι πολλάντερα.
Dij labore ven-
dunt bosamor-
talibus.

e Schola φυλακή
διδασκαλία λόγου
καθετή θεραπονίας
πραγματείας. Basil
f Tantam enim
vim habet pue-
riliis institutio-
nē ut sine illa nemo
ad ullum decus
eniti possit. O-
sorius.

f επικράτεια δια-
φέρει το έπος της
τεχνής επί την
θεραπονίαν, αλλά
επιπλέον. Non
parum igitur
sed plurimum
quoniam potius to-
tum refert, sic
vētūnō sic ho-
mīnēs ab ado-
lescentia affec-
factos esse. A-
ristot. Eth. 2.

h. Veritas filia
temporis. Aes
dēus qmē rī d-
λθειαν χρόνος.

i Emuntur artes

tempore & dili-
gentia. Laert.
* Non potest in
eo succus esse

diuturnus, quod nimis celenter est maturitatem aequum. Cicer.
μετέντενεν δέ ποστις, γνώρισε δέ ο παρθένον, οπίστησε δέ ει τηλογίων ο ποθητας. Analogiam habet na-
tura cum tellure, agriculta cum eo qui praceptis instituit & instruit, semen cum salubribus
praceptis. Plutarchus. ἀποτιθετ. ιαπων.

e Pueritia ad 14
annum numeratur.

d Venaticus ex quo Tempore certinam pellit latravit in aula, Militat in sylvis catulus. Nunc adibibe puro Pectore verba puer, nunc te melioribus offer. Horat.

f Adolescentia haec est, ab annis pueritiae durans ad 20. & 25. annum, huic succedit iuuentus & progeditur ad 35.

g Iuuenilis haec

est etas.

h Constitit etas a 35. ad 50. aut circiter, & vel paulo magis vel minus pro temperaturarum differentijs,

i Studia in Adolescentia sunt tanquam in herbis, quae annis post maturioribus pulchre

fruges sunt futurae, nam quae

seminauerit in iuuentute metet cum senecte.

Plutarch. *de rebus*

de re

hath euer bene any right subiect, rule, or measure vnto wandring confused thought and contemplation? Without Studie and industrie was never gained worth, nor without institution euer purchased assurance of any perpetuall. In want of fit and settled place, the most desirous indeavour doth find wearisome losse of so faire and helpefull opportunitie, and there is no goodnesle by time vnserted hath euer bene after well confirmed. From hence it must necessarily follow as a certaine conclusion, that according as these are more or lesse wanting in any of these, so do the number of the wants truly measure the quantity of their defects. And since these are seuen so inseparable companions & guides vnto sufficiencie in those by whom it is truly acquired, they must needs therefore by necessarie consequent be therein faire likelihoods and proofes of that sufficiencie vnto others also whom it shall concerne to know and enquire it for their owne direction and satisfaction. And as these are thus necessarie to be enquired, so is it as easie for the meanest to trace and discouer them in any particular knowledge. Nature doth expresse her selfe in her owne indowments open to euery eye in common conuersation. The hope and opinion of good precept, doth vnto the most ignorant giue prudent guesse, either by the particular knowledge, or at least inquisition of precedent timely institution and likely instrutors. Good and pertinent institution, deriueth probabilitie of it selfe, from the testimonie of conuenient time and fit place of institution. Industrie cannot be hid, and studie by his assiduitie doth euer proue it selfe, and by continuall exercise of it selfe, as it first giueth, so it after perpetually holdeth sufficiencie, and manifesteth it selfe thereby, both past and present, vnto any one. And as education it selfe is of all learned esteemed and iudged absolutely beyond exception or dispensation necessarie, so are his places common, and therefore not obscure. Lastly time well dispent doth point his proefe vnto examination of satietatis, continentia, non luxuriaz. Hieronym, c Recta institutio caput omnipis virtutis. Plat, de Leg.

c y m p i s e n a
n i s d i s p e n s a t i o n e s p u
r e s, r u d e x a c t i o n e s
&c. Quae facilia
sunt cognitu fu
giunt incuriam,
qua verò diffi
cilia elegan
tia conciona ca
piuntur. Plutarc
e Annus in a
pricis maturat
collibus vuas,
Ouid.

f illud ingenio
rum velut præ
cox genus, non
temerè vñquam
peruenit ad fru
gem. Quintil.

f Festiuata ma
turitas occidit

celerius. Idem.

a In omni lite
raturum profectu
stylo, libello &
vñ perpetuus est
opus. Isocrat.

b Literæ mar
sopium non se
quuntur: sudō
ris comites sunt
& laboris, sociæ
ieiuniorum, non

d) Eradenda cu-
pidia, prau-
sunt elementa,
& teneræ nimis
mentes at perio-
ribus formande
studijs. Horat.

*F*elicies essent artes si de ipsis soli iudicarent artifices. Aristot. *g* Artis cuiuslibet iudicatio- nes primae omnia- bus homini- bus sunt notae, sequentes soli artifici. Gal. lib. 6. de Meth. Med. *b* *magis de 1500* *o* *se eingezien hadis* Eurip. Bene qui con- jiciet vatem hunc perhibe- bo optimum. Cicero de Di- uin. *c* Artificialis coniectura est probabili erui- tor ratione & proxime sepe accedit ad veri- tatem. Galen.

the meanest capacities together with the best may con- firme and better satisfie their prudent hope or feare in choyce. These markes though common and indifferent vnto all, yet do they bring more or lesse different behooffull vse, according to different iudgings and understandings. Such as are learned in the same facultie, beside these outward and common informations are farther enabled to assure this inquisition by the presence and knowledge of the same sufficience in themselves, when they find it represented vnto them in another. Such as are learned in different faculties, or are generall readers or schollers onely, by the signes common vnto all kinds of learning may better judge of a common facultie in generall knowledge; but vnproperly determine of a speciall worth. The first haue therefore more certaine vnderstanding, the second somewhat more aduantaged conjecture. He onely that is altogether vnlettered and vnlerned, for that he cannot help his iudgement frō any of these two former inward lights, or intelligence of his owne vnderstanding, must therefore chiefly derive his information frō without, and from these outward signes, from whence it is also better to raise probable reason and conjecture to resolve himselfe, then altogether to trust report and others faith. For that which is probable cometh neare vnto truth, and he that industriously exerciseth himselfe in discerning rightly true probabilitie, shall alway more wisely walke; and most seldomne erre or be deceived.

c Artificialis
conjectura è
probabili erui-
tur ratione &c.
proxime tēper
accedit ad veri-
tatem. Galen.

CHAP.

CH A P. III.



¶d thus with a plaine sensiblenesse vnto vulgar capacite, I haue deliuered the sententious summe of those things which the learned in the largenesse of many volumes haue widely scattered and confounded: which as according to the first promise and purpose, it giueth vnto the meanest a light vnto a larger field of prudent consideration, so doth it also vnto the yonger student yeld a profitable taste of that true way and method which prosperously guideth vnto perfection. And although sharpe witted folly in the ambition of proud conceit hath oft times devised and imagined easier and shorter wayes and ^c cuts vnto an higher pitch, yet after-time hath still otherwise proued it vnto erroneous men, when for the most part their eyes and time are almost out, and folly hath alreadie too sufficiently fat-
ted it selfe to glut repentance. I will not spend time in blaming this our time herein, dayly experience is iust reprooфе. From that which hath formerly bene discoursed, there seemeth yet remaining a doubt demanding answer: whether none but men, as before, knowne learned, may proue of safe or commendable vse? Where the causes and diseases are both common and vulgar, and no circumstance requireth more then ordinarie consult, there without doubt ordinary harmlesse remedies without deeper counsell or aduice, may by themselues sufficiently ^c satisfie an vſuall need. For this cause the Emperick is iustly to be preferred before all other sects, for that (for the most part) neuer changing his approued ordinary good remedies, he thereby in ordinary cases doth more commonly benefit; while other sectaries from the wilde ^d composition of their confused and deceiptuall minds (euer therefore vainly con-
atque opitulari non possint. Aristot. Eth. x. d Methodici debitæ pharmacorum compositionis ignari opera Artis invertunt. Galen. de Sect.

^e Huiusmodi
fuere illi Theb-
alij asini & ipse
i plorum parens
Thessalus, qui
in sex mensura
spacio totam
medicinae ar-
tem non modo
vorabant ipsi,
sed & alios do-
cere profite-
bantur.

^e Sed & me-
dicus optime
singulorum na-
turā rationem-
que habuerit
qui genus vni-
uersum cogno-
uerit. Veruanta-
men nihil pro-
hibet quo mi-
nus etiam is qui
sit nescius vni-
allicui pulchre
consulat, dum-
modo experi-
endo quæ cui-
que accident
accuratè pro-
spexerit: quem-
admodum mul-
tos sibi ipsis op-
tinos medicos
videmas, cùm
alteri subuenire

tinually varying the mixture of their medicines) must needs thereby both pervert the ordinary benefite of vsuall and tried medicines in common diseases, and in all other

also by their misgoverned rules, and mistaking reason, either ouerrunne or come short of that happy and safe issue, which more distinct, iudicious and truly vnderstanding accommodation from more prudent right deliberation doth more certainly and assuredly bring forth. This is the reason that Galen instituting and counelling a yong

Physition, doth chiefly instruct him first to bend all his whole labour and endeouour to aime at that vnsainted puritie of sight and discerning sagacitie, which is onely proper vnto the truly learned and soley orthodoxe Phyfition, whereunto if his power and meanes wil not aduance him, he then aduiseth him to make choise of the Empericke soley to imitate before all other sedts; because his plaine constant course in ordinary diseases doth most oft good, and in other most commonly least hurt, though with the rest neuer sure, and not euer safe. And thus farre (deseruing reader)

I haue pointed thy better remembrance into the right way of the most likely inquisition. Virtue is likewise a needfull companion vnto sufficience of vnderstanding, a grace and ornament vnto a Phyfition, and in him a benefite and advantage vnto the patient; by the one well gained, discreetly and iustly steering his sufficience, by the other well knowne, assuring his confidence: but being every mans common dutie to learne, the Philosophers subiect, and beside my promised performance, I will commend it vnto easie obseruation in euery man his owne triall and prooef, the ordinary iudgement more easily knowing vertue in the outward shape of faire action, then readily conceiuing or examining it by the generall sidea or large description. It onely now remaimeth thou call once againe remembrance vnto remembrance, by recouering in our passed discouery in few words the generall briue summe for better impression and continuance. It hath bene manifested how senslesse common vse doth draw fond custome vnto

e Galen. hb. de
fectis in susor.
ad artes. hb. Ia-
goges Med.

d Eadem in
ijdem affecti-
bus medelæ ab
ijs quirationem
proficitur &
Empiricis me-
dicis trahuntur.
De ratione in-
ueniendi eas in-
ter eosdem dis-
sentio est. Galen
de Sed.

f Natura liqui-
dem vtraque
hæc largita est
nobis, & ipsa
iudicia & fidem.
Naturalia iudi-
cia sunt sensus
& ratio. Ordin-
untur hec à ma-
xime facilimis
vnu & cognitio-
ne. Fides & per-
missio sine vna
disciplina natu-
ra duce iudicij
adhibentur.
Galen. hb. 9 de
dog. Hipp. &
Plat.

g Non omnes
ita sunt tolerantes
ut ex solo vni-
uersali ipsi par-
ticularia iuic-
niant. Galen.
hb. 5. de san-
tuend.

vnto mechanicall counsel. Reason and prudence haue also giuen thee a taste and better sense of the vnobserued mischiefe therein ; and hath taught thee a more wise feare.

Nor hath it bene the least wisedome, to know to hold suspected among those whom learning hath exempted out of the vnlerned multitude, such as make profession of double perfection in two faculties, whete one in true reason is never sufficiently or aboue needfull measure fulfilled in the most excellent, beside the perfection and right habit of vnderstanding, the attendance in care and circumspect action requiring neuer lesse then the whole and vmost endeouer; which he that thinketh too much for his owne calling, profession or facultie whatsoeuer, is the least of all worthy of it, or well deseruing in it. It hath bene likewise farther noted vnto prudent obseruation, that among men honestly limited within one calling, notwithstanding immoderate, extrauagant and impertinent curiositie too prodigally dispent in things of least moment, least pertinent or profitable vnto necessary vse, doth vainely sometimes diuert the more serious and chiefly fixed study and respect upon the more maine ends and offices therein, (as hath bene before noted of curios Astrologers and superstitious Ephemerides-masters) whereby that which is most necessary, is dangerously oft neglected, and that which is least needfull, fondly more preferred and esteemed. Lastly hath bene pointed the man whom thou maist most discreetly and with most likely safetie chuse to trust with thy life and health. First thou art aduised to consider, that he be a man free from the former imputations; and secondly that he be commended vnto thee by the seuen forementioned testimonies: one whom nature hath fitted and set forth by common good parts expressed in open and apert, just and discreet word and action, and also in speciaall prooife and vise, the same in all occasions, capable, sensible, wise, temperate, and vnderstanding; in his profession carrying credited assurance by his former times, place, institution, study and industry well knowne, commendably formerly, and euer iustit.

dispent. If thou make this carefull and likely good election of thy Physition, thou shalt not so vsually find so many lucklesse events of after-repenting choices, nor so comonly heedlesly draw vpon thy selfe so many miserable calamities

g Prudentia ad
tationis normā
quæ cogitat
quæque agit &
niuerſa dirigit;
& nihil præter
rectum & lau-
dabile facit.
Macrobi.

h Aitem in ple-
risque certam
subuertere non
debet paucorū
vel in paucis er-
ror, Galen. de
Med. opt.

i mīta xvi dō-
zor mōitorn, &c.
Omnia secun-
dū rationem
facient licet nō
succedat secun-
dū rationem
non est ad aliud
transfundum
dum manet
quod à princi-
piō visum est.

Hipp. Aph.
lib. 2.

b ētī dīusoxia
mēn dīxīvīa.
Soletia est
dextertas in ve-
rum scopum
seu finem colli-
mandi. Aristot.
Eth. 6.

b Vir bonus &
sapiens, qualem vix repperit vnum Millibus ē cunctis hominum consultus Apollo, Index
ipſeuī, &c. Virgil. d Tanquam otij est à re tua tibi, aliena vt cures quæ nihil ad te per-
tinent. Terent.

as daily fall out in want of more reasonable foreconsidered care thereof. Happie is he who doth conuerse with the prudent; & consulteth the wise, trusteth the iust and honest, and imploreh'skilfull helpe. God hath promised his blesſing vnto the prudent, in his vnaltered decree destining vnto prouidence both more certaine prevention of euill, and also more likely forestalling of otherwise more casuall good. In the wise (with caution and difficultie euer admitting any suspected or doubted trust) succeedeth euer for the sometimes ^b deceiued issue, ordinarily redoubled recompence, of fooles vngusted, but vnto the ⁱ end deseruing it, repaying the vnowne inexplicable nectar of infinite acquiescence of mind, and ample content of rich ioy of heart vnto it selfe. In the skilfull, errore is barred frequence, and folly common or ordinarie ^a admittance. These things common experience doth rarely know, because seldome regarded: follie for euer possessing this world of fooles, and a ^b mite of wisedome being euer more rare ^c then ten mines of gold. Know thou therefore the best patterne, aime euer to attaine his nearest affinitie, with discrete coertion of that desire in want of so plentifull supply, contentedly also accepting reasonable mediocritie, but euer eschuing the hated name and inured note of knowne ignorance & adulterate ^d bigamie of two callings, the one in common vse wholy insufficient, the other for the most part, but in part able to supply either outward presence or inward worth. Commit thy life into his hand that esteemeth it worth his whole studie and endeaور, that vnderstandeth the causes in nature, wherein consisteth life, and is skilfully able to draw foorth thy destined line

vnto the vtmost length and date in nature : that knoweth the price and opportunity of life , that feareth God , & loueth man : vnto whom knowne danger giueth carefull f caution , safetie securitie , judgement resolution , variable circumstance more warie circumspection , and generall g knowledge ynscanted counsell in all occurrents . Thus shalt thou not betray thy life to follie , nor by thy blame shall others h ignorance deseruedly punish and interrupt thy quiet ease . Thus maist thou both liue in more free content , and oft more happie daies , and die in thy full time a by a ripe and mature death , in the blessing of God , and right of nature , yeelding thy life vnto the common law b of immortalitie , not falling vnder the heauie burthen of thy owne guilt in rash exposall , or carelesse neglect .

Est & hoc vile & miserrimi cum stultis & fatus inspere . Etryp . a Felix qui potuit tranquillam ducere vitam . Et lata stabili claudere sine dies . Maximian . b Quasi poma ex arboribus cruda si sint vi auelluntur , si matura & costa decidunt ; sic vitam adolecentibus vis austerr , senibus maturitas . Cicero .

FINIS.

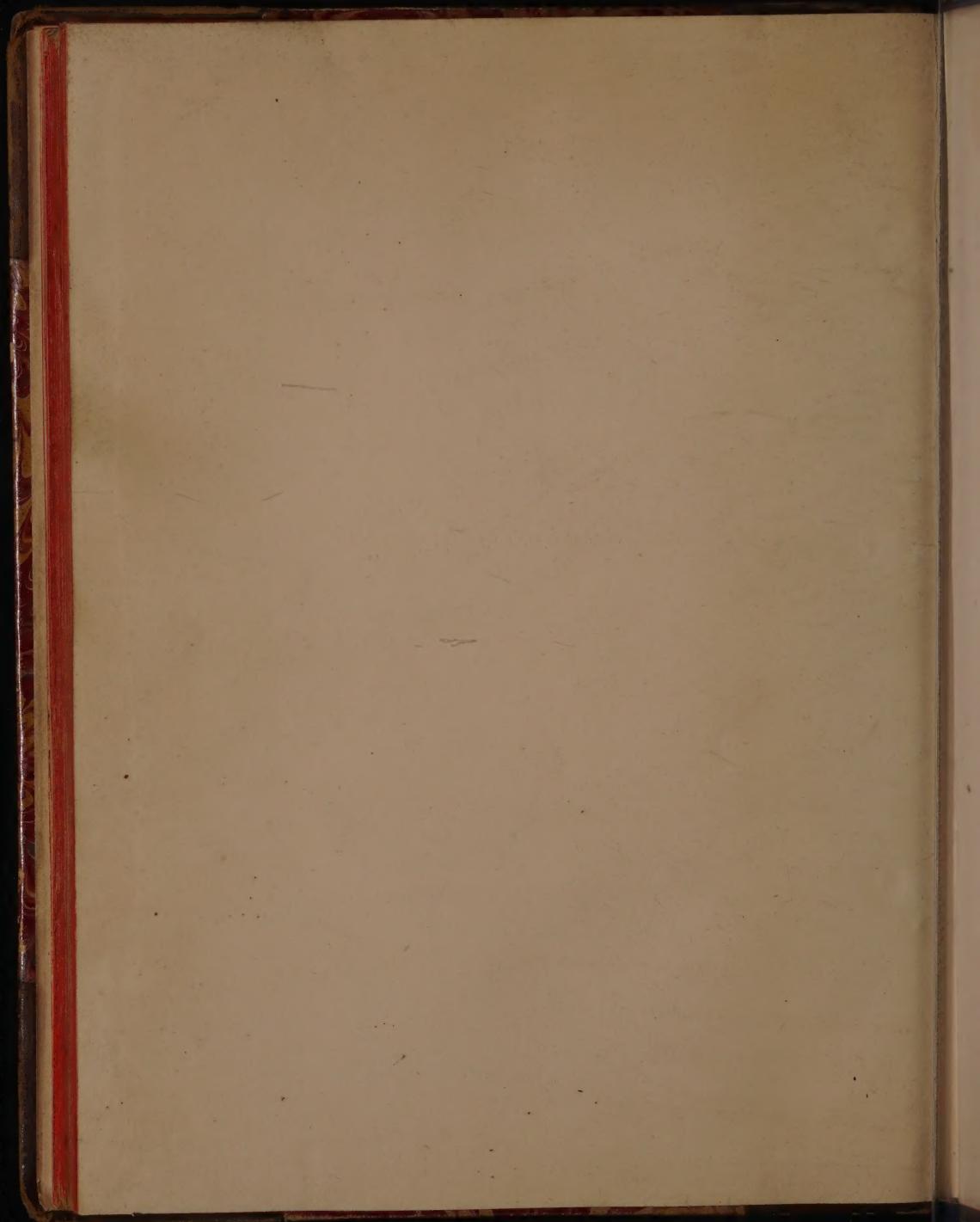
*τονιστρόδυνες
μοι , &c . Medicū
vti prouidentia
ut mihi videtur
optimum est .
Hipp . lib . 1 . præ-
not .*

*In medico
nulla potest esse
perfectio sine
illa encyclope-
dia quaer homi-
ni viam munit
ad felicitatem .
Scalig .*

*h καταλυπτο-
νο σωματοτε-
ροις μη σοροις .*

Gentle Reader, I pray thee to correct these faults, escaped
partly by reason of the difficultie of the copie, and partly by ab-
sence of the Author.

Epist. p.2.l.6.r. any long burthen. Epist. 2.p.1. r.this necessary plane taske. l.vt.
compare r.compute. Pag.3.lin.20. for courtes read chances. ibid.l.26. r.a more
knowne certaine. p.6. l.6. r.the as well. ibid.l.19. grow,r. growing. ib.l.21. their r.
these. pag.10.in marg. idem iteretur. p.13.l.4. deliuerage, r.deliuering. p.14.l.3. by
r.my. p.17.l.26. r.to divers parts diuers feauers. ib.l.34. delivation. r.delibration. p.18
l.9. death. r.health. p.19.l.14. cannot. r.unnot. p.21.l.8. which. r.with. ib.l.16. those
r.these. p.24.l.30. libertie. r.literature. p.25.in marg. r. r.v restorta. p.29.l.29. somer.
lo'e. p.39.l.35.r. content. p.43.in marg.l.37. r. r.v restorta. p.45. privie r. prime. p.
48.l.14. ride more completely. p.56.l.29.r. the other opposite. p.62.l.8. motiues. r.
motions. p.63.l.13. motiues. r.motiōēs. p.69.l.32.on. r.any one. p.74.l.13. made. r.make
p.79. orderly. r.ordinarily. p.82.l.36. eminent. r.emunct. p.85.marg. Scalig. r.luuenal.
p.88.l.16. ends. r.meanes. pag.94.l.21. precepts. r.pretexts. Ib. first note in marg.r.
87077. r.v restorta. pag.97. last note in marg. after, ea qua fecit, per ea qua fecit. pag
103. the third note, r.v restorta. pag.104.l.25. indications. Ib.l.29. safely. r.fafe-
tie. p.106.l.21. their. r.ther. p.111.l.3. r.the illusion. ib.l.14. diuining. r.diving. p.112.l.8
conuining. r.confirmed. Ib.l.4. pofting. r.profiting. p.113.l.21. wonders. r.wonders.
p.124.l.10. different. r.indifferent. p.127.l.24. meaue. r.meagre. Ib.l.vt. felicitie. r.
fertilite. pag.130.hi.infelſe. read it ſelſe.



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